A JOURNEY GODWARD

OF

Δοῦλος Ἰησοῦ Χριστοῦ

(A SERVANT OF JESUS CHRIST)

BISHOP GRAFTON

Personal Reminiscences

Bishop Grafton

BY THE BISHOP OF FOND DU LAC

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A Journey Godward

OF

Δοῦλος Ἰησοῦ Χριστοῦ

(A Servant of Jesus Christ)

BY

CHARLES C. GRAFTON

Bishop of Fond du Lac

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TO

THE REV. MOTHER FOUNDRESS

OF THE

COMMUNITY OF THE HOLY NATIVITY

IN LOVING REMEMBRANCE OF
HER WISE COUNSELS AND SUP-
PORT, AND ASKING HER
PRAYERS AND THOSE OF HER
DAUGHTERS IN CHRIST.

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A FOREWORD

Extracts from a Paper Read at the Bishop's Jubilee in 1909.

By Erving Winslow, Esq.

Affection and respect for the person and character of the subject of this sketch are too general to give its author any special right to offer his tribute on this interesting occasion, because he entertains these sentiments so heartily and sincerely. The only plea for indulgence consists in fellow-citizenship with Charles Chapman Grafton in Boston, and a life-long connection with the parish of the Advent, to the rectorship of which he gave sixteen years of his consecrated life.

Many parts of Boston have undergone changes, not merely social and structural, but geographical and almost geological. Water has been made into land and hills carried into the sea. But the site of the house where Bishop Grafton was born is still occupied by a habitation, being a part of that upon which the Touraine, the chief hotel, now stands.

On the 12th of April, 1830, Major Joseph Grafton and his wife, Ann Maria (Gurley), were living in this house on the east side of Common, now Tremont, Street, next to the corner of Boylston, and here on this date their son, Charles Chapman, was

born. The Grafton immigrants came from England to Salem. It is a tradition that Richard Grafton, King's printer to Henry VIII. and Edward VI. and printer of the Great Bible and the First Prayer Book of Edward VI., who was sent to the Tower for issuing Lady Jane Grey's proclamation, was an ancestor. One of the Salem Graftons presented a Bible to Harvard College.

Major Joseph Grafton had been a distinguished officer—thanked in General Orders—of the regular army in the war of 1812, and later becoming Surveyor of the Port. Mrs. Grafton was the daughter of the Hon. John Ward Gurley, first Attorney-General of Louisiana, and Grace Hanfield Stackpole, said to have been the handsomest woman of her day in New England. From this ancestress perhaps, came the endowment of personal beauty, as from other many distinguished forbears were inherited gifts and graces which were to mark the youth's fitness, and which were the ordinary indications for a brilliant worldly career. In this case, perchance, another illustration may be found of that "mystery in our probation" upon which the pious Isaac Williams comments with such beauty, inasmuch as "in the saint of God the character acquired by the gift of the Holy Spirit is often that which is most opposed to the natural tendencies and dispositions." The very fitness and the easy opportunities for social success, for pleasure seeking and the pursuits of ambition, were divinely appointed to develop their extremes: retirement, renunciation, and humility. Active discountenance, much more than would be

shown in our day, of tolerant indifferentism, was then exhibited towards any inclination to the Faith or to any disposition to recognize its expression. But there were conditions in the lad's youth which kept him somewhat apart from the natural associations with his circle of friends and relatives.

After three years in the historical Boston Latin School, which he entered in 1843, he spent a short time at the Phillips-Andover Academy, where he was attacked by a trouble in the eyes, so that he was obliged to continue his education with a private tutor.

The Church of the Advent had begun its important and eventful history, December 3, 1844, in an upper room at No. 13 Merrimac Street, and after another change of habitation to a hall at Causeway and Lowell Streets, it had found a home, on Advent Sunday, November 28, 1847, in a commodious but rigidly simple edifice in Green Street. The establishment of this work in Boston (the name of which was suggested by Richard H. Dana, Jr., one of its charter members), was in sympathy with the so-called Oxford movement, begun a few years before in England. The character and position of its founders, and the Catholic and reverent nature of its practices, could not be overlooked, and a deep impression was made upon the city, though so largely Socinian in its religion. Dr. Holmes, himself a life-long Unitarian, expressed the sentiment of the community in one of his classic essays, describing the venture of faith under the pseudonym of the "Church of St. Polycarp."

"For this was a church with open doors, with seats for all classes and all colours alike—a church of zealous worshippers after their faith, of charitable and serviceable men and women; one that took care of its children and never forgot its poor and whose people were much more occupied in looking out for their own souls than in attacking the faith of their neighbors. In its mode of worship there was a union of two qualities—the taste and refinement, which the educated require just as much in their churches as elsewhere, and the air of stateliness, almost of pomp, which impresses the common worshipper, and is often not without its effect upon those who think they hold outward form as of little value."

Grafton became interested in the Church at a time when it attracted special sympathy through the persecution it was enduring at the hands of the Ordinary, who refused to visit it again in consequence of his disapproval of some trifling details in the arrangement of the service, which he had noticed at his first confirmation in the parish. The saintly character of the rector, the Rev. William Croswell, known to him in childhood as rector of Christ Church, impressed the young man, who had been deeply moved in spiritual things at an age when too many—hearing the Voice, as they so often do—refuse to listen to it. He was present at the first service in the church in Green street.

The Rev. Oliver S. Prescott joined the parish as an assistant in October, 1849, and became a friend and counsellor. Hudson, the Shakespearian scholar, who had been ordained to the diaconate,

was also connected with the Advent, and his powerful and studious mind was not without influence on his young hearer.

On May 18, 1851, the Fourth Sunday after Easter, Grafton was confirmed at St. Stephen's chapel, whither the Advent candidates marched in procession to meet the Bishop, headed by their rector; the last occasion for this extraordinary performance, which the Bishop's attitude made necessary. A canon procured from the General Convention obliged the Bishop to resume his Episcopal functions in the parish thereafter, but the rector, whose delicate constitution had been wrecked by the persecution he had suffered, was never again to shepherd his faithful flock. Grafton was in the church on the memorable occasion, November 9, 1851, when, as Dr. Croswell was kneeling at the Altar, "about the time of the evening sacrifice, the angel touched him." Though so young a man, Grafton was appointed as a member of the committee of the parish, with five of its leading officials and parishioners, to go to New Haven as an escort and to attend the burial service there.

In 1851 Grafton entered Harvard Law School. While there an incident occurred which he has related and which was in the end helpful to him. He became greatly puzzled over certain legal principles which were laid down in the text-book, and could not see his way to a correct solution of a case before him. It rather depressed him, as he thought he must be wanting in sufficient acuteness for the profession. So he summoned up his courage and determined to carry the matter to

Chief Justice Parker, his professor, who was one of the great lights of the legal profession. Grafton remembers with what timidity he rapped at the door, and was ushered into "the presence." He told the professor he had a legal difficulty which he could not solve. "State the case, Mr. Grafton," the professor said. So it was stated at length, with the pros and cons of the conflicting sides, and Mr. Grafton awaited the dictum of the Chief Justice. His quiet and semi-amused expression was never forgotten and his words conveyed a valuable lesson, when Professor Parker said: "I am old enough and have lived long enough to tell you I don't know what the law is in the case." Grafton recalls the relief it was to hear the supreme arbiter say this. The student was not the "fool" he had thought himself, and went out with a more courageous heart to take up his studies again.

During this period the spiritual combat and conquest were going on in Grafton's soul. He began to form habits of religious observance; he acquired a belief in the Real Presence in the Blessed Sacrament, and he used to walk to Boston from Cambridge to make his fasting Communion. Our Church had hardly begun to wake from its apathetic condition. It was obvious to him that the low church position, then so generally held, was but a partial one, and that the Catholicity of our own branch of the Church was the only true basis of its claims. It is not possible for the closest friend to reveal the light under such conditions. There was even a drawing to a political career. The anti-slavery cause commended itself greatly

through the influence of his near friend, Wendell Phillips; but the final, the heavenly-guided decision was reached, that a greater good could be done to humanity by entering the ministry. While pursuing his studies at Harvard, under Fr. Prescott's influence Grafton finally determined to offer himself as a candidate for Holy Orders to Bishop Whittingham of Maryland, a saintly man, whose sympathy and help were naturally sought rather than that of the head of the diocese of Massachusetts.

Fr. Grafton remained in Maryland for about ten years. He was admitted to the "Holy Order of Deacons in the Church of Christ," according to the Bishop's certificate, December 23, 1855, being the Fourth Sunday in Advent, at St. Peter's Church, Ellicott's Mills, and was ordained to the "Holy Office of Priesthood" by Bishop Whittingham, May 30, 1858, being Trinity Sunday, in St. Paul's, Baltimore.

His career in Maryland began at Reisterstown during slavery times. His first six months were spent in a deserted rectory, where he practically camped out, and had twenty-six dollars for his first six months' stipend. He was curate to Dr. Rich, a very saintly man. Fr. Grafton had often to walk miles to one of his missions. They did not have overmuch in the way of food, and used to warm over what was sent in for their Sunday meals.

Fr. Grafton recalls that on the occasion of his first sermon with Dr. Rich, to whom he was curate, there were only four persons present. Dr. Rich, a sincere and holy man, gave him one piece of ser-

mon advice: "Make your sermons short, for I have not myself the gift of listening to long sermons. Keep, while a young man, within twenty minutes." A layman perhaps may venture to say that the wisdom of the elder man in adhering to the precept given him "while a young man" has contributed much to the success of his pulpit ministry.

About this time Fr. Grafton was called to the founding of a mission of the Epiphany at Washington under Dr. Pine. This call had a great many social and other attractions. He told the Bishop that if he wished him to go there, he would do so; but as a young man he shrank from the dangerous attractions of the life in Washington, and dreaded the difficulty of establishing the system of free sittings, which he believed in, and a weekly Eucharist. It was by the permission of Bishop Whittingham that he declined what was, from a worldly point of view, a most advantageous offer. He was for a short time chaplain at the Church Home and Infirmary and of the Deaconesses of Maryland. In 1858 Fr. Grafton became assistant minister in King and Queen parish, Chaptico, and in 1859 he was called to be curate of St. Paul's Church, Baltimore. Fr. Grafton remained at St. Paul's Church until 1865; during the prolonged illness of Dr. Wyatt—about one and a half years—having its entire charge. During this period the Civil War broke out. Fr. Grafton's training at Harvard had led him to be in sympathy with the Federal side. He believed that if the principle of state secession was a correct one, our

country was a rope of sand. Not only the South might go, but the West might go, or any state might go. Indeed, we had no real country; and apart from slavery, the question was whether we were to be a country or no. Yet he recognized the patriotism of the South and the legal strength of its position. At the breaking-out of the war, Fr. Grafton was in Baltimore. He was then chaplain to a house of Deaconesses which, under Mrs. Tyler, the Mother, was engaged in charitable work. He well recalls the 19th day of April, when the first blood in the Civil War was shed. The soldiers were passing through the streets of the town and some were shot. Under Mrs. Tyler's direction and in the face of an enraged mob, they were taken in and cared for. Mrs. Tyler's noble service was afterwards recognized by the Massachusetts legislature. During the war Fr. Grafton assisted her in the active conduct of the house. Sometimes they had a hundred wounded men come in at night. They were also called to minister to the Confederate prisoners.

It was in 1865 that Fr. Grafton went to England with the following circular letter of introduction from Bishop Whittingham:

> "To all who in the Communion of the Holy Catholic and Apostolic Church live in the faith and love of Jesus Christ, our Lord: Greeting!
>
> "The bearer, Charles Chapman Grafton, LL.B., as a Presbyter of upright and godly life and conversation, sound learning, and approved fidelity in the holy ministry, is commended while travelling with our permission,

on his lawful occasions, to the enjoyment of all the Christian offices of love.

By your loving brother in Christ,
WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

(Seal)
Baltimore, U. S.,
May 2, 1865."

Fr. Grafton was kindly welcomed by Dr. Pusey and others who took great interest in the foundation of a religious community for men. Fr. O'Neil and a few others had been thinking of it before his arrival. He was led to associate himself with the Rev. Fr. R. M. Benson. They began in the year 1865 in a house on the Cowley road. At first there were only two of them. They were in the course of the year joined by Fr. O'Neil, and subsequently by Fr. Prescott from America. They adopted a rule of life that was episcopally approved. The house was monastic in its simplicity. Of course the Holy Sacrifice was daily offered. They took a simple habit of an Anglican pattern. In founding the community, Fr. Benson dwelt on the importance of a community recitation of the Divine Offices. In our very busy, work-day world, he thought an Anglican community should especially bear witness, by its life of meditation, to the unseen world. Dr. Pusey, who was consulted, had from his intimacy with, and friendship for, Newman the idea that the Oratorian system would be best adapted to them. The modern orders in Rome, the Jesuits and Oratorians, do not say the Divine Office in community. But Fr. Benson

more wisely thought that the Benedictine Rule in this respect was the more to be desired. The new order was to be a missionary one. Fr. Benson in his earlier days had desired to go to India, and had only been stopped in obedience to the Bishop of Oxford. His missionary spirit has pervaded the Society from its earliest days. In the beginning Fr. Benson gave a thirty days' retreat, which he continued to do for a number of years. His insight into Holy Scripture was remarkable, and his life resembled, in its asceticism, that of the Cure d'Ars. In this humble way the Society of St. John the Evangelist began.

Along with Fr. O'Neil, Fr. Grafton organized the first great London Mission. About 140 parishes took part in it, and 60,000 were estimated as attending the services daily. The London Times spoke of it as giving a new impulse to the Church. The result was widely and thoroughly acknowledged. It helped to bring the Church more in touch with the people, and to draw the clergy of the different schools in the Church together. When preaching the great fundamental truths of religion and seeking to win souls to Christ, it was found how much Churchmen had in common.

The Society has now extended widely throughout the world. It has houses in Bombay and Poonah in India, St. Cuthbert's in Africa, a house in London, and a Church and parish work in Boston and in other places. The Society has replaced its first humble monastic building by a large one in Oxford, and a noble church.

In 1870 the Church of the Advent in Boston,

occupying its fourth site in Bowdoin street, was without a rector, the Rev. James A. Bolles having resigned in December, 1869; and was in charge of the Rev. Moses P. Stickney as rector *ad interim*. It was proposed to the Society of St. John the Evangelist, of which Fr. Benson was the Superior, to take over the administration of the parish. Fr. Benson and two associates visited Boston and examined the situation, but the Bishop of Massachusetts refused to allow the "foreigners" to officiate in public worship, and they could only speak in unconsecrated halls or private rooms. Thus, it was asked that one of the Brotherhood, a priest in Holy Orders in the American Church, might become rector, and permission was given to Fr. Grafton to accept the proffered function. After several months' service by Fr. Prescott, Mr. Stickney having resigned at Easter, 1871, Fr. Grafton's acceptance was received by the parish at the Easter meeting, 1872, his letter dimissory to Massachusetts from Maryland, with which he had retained official connection, being dated February 24, 1872.

After many years a question arose on a matter of jurisdiction between the Cowley house, established at Philadelphia, and the mother house at Oxford. Fr. Prescott conferred with Fr. Grafton and it was decided to appeal to the English Superior to grant an American Constitution, which had long been contemplated and which would put the American priests in right relations to their Bishops. But this appeal was not acted on, and it was finally arranged for various good and sufficient reasons, among which was the placing of the Ameri-

cans in right relation to their Bishops, that they should leave the Society, be honorably released from their vows, and allowed to form an American Order of their own.

Fr. Grafton had contributed a large sum of money toward the purchase of the house of worship in Bowdoin Street, which it was proposed should become the home of the American organization. But a large number of the members of the parish of the Advent had become convinced that an organic connection with a religious order was not wholly desirable in the development of parochial life, so Fr. Grafton assented to the transfer of the building on Bowdoin Street to the Cowley society, retaining, of course, his rectorship of the parish of the Advent, and the administration of the new parish church, which had been built under his inspiration and influence. The land having been purchased at Easter, 1875, was broken March 21, 1878; the chancel first built and walled in, used as a chapel on Easter, 1879, and the building of the nave commenced in the spring of 1881. The rector established the house of the Holy Nativity in 1882, a Sisterhood which largely assisted in preparing for and building up the increased congregation for the new church. The first service was held in the completed fabric on the Thursday before Palm Sunday, 1883.

Fr. Grafton's heart was yet full of missionary enterprise, and of the desire to promote an American Order of missionaries. Seeing the great prosperity of the parish of the Advent in its new and magnificent building, the church crowded, the

parish expenses all met and everything at the highest point of success, he felt that he could give his work into other hands, and in April, 1888, he resigned the rectorship of the Advent, and took the Sisterhood of the Holy Nativity to Providence.

His future plans were to be shaped in an unexpected manner.

On the 13th day of November, 1888, Fr. Grafton was elected, by the Council of that Diocese, Bishop of Fond du Lac, and he felt this call imperative to a difficult field which was practically a missionary one. On the 4th of April, 1889, the Presiding Bishop certified to the fulfilment of the necessary canonical conditions for the consecration, which sacred function took place on St. Mark's day, April 25th, in the Cathedral of St. Paul, Fond du Lac. A farewell service was held in the parish of the Advent, Boston, April 13th, at which the future Bishop was celebrant at the Eucharist, and Bishop Paddock of Massachusetts was the preacher. At this service many of the clergy of Massachusetts assisted and many others were present among the large congregation. It was a most affecting occasion. One of the numerous public notices of this service, voicing its expression, said of the participants in this farewell, that "their sorrow is tempered by their confidence in the career of the future Bishop. If his particular delicacy and cultivation have aided his work in the East, the predominant elements of his character, the piety and purity of his nature, are what have really effected its great results, and the more difficult the field the more shining will be his influence and

example." An address was prepared by a committee of the Clerical Union of Massachusetts, handsomely engrossed, and presented to Fr. Grafton, in the following form:

"On the part of many brethren in the sacred ministry of the Church of this diocese, these words of congratulation, affection, and farewell are presented. We feel honored that one of our own number has been called to accept an office of the highest dignity and usefulness. You are to be the successor of one whom it is no ordinary privilege to follow, for the character and labors of the first Bishop of Fond du Lac have made his episcopate forever memorable. We rejoice that you are entering upon a field of labor which offers you every prospect of wide and enduring usefulness. While the episcopate has always been a position of honor, and while it has always offered special opportunities for reaching and influencing men for good, it is almost impossible to over-estimate the value of the services of the Bishop of a growing diocese in our new land, as a leader of sound thought, as a promoter of active benevolence, and as an originator and helper of wholesome influences for the welfare of the people committed to his charge. We heartily congratulate you upon being thus called to be a Bishop in the Church of God, and our affection for you will make us eager for your success. You have endeared yourself to us by your generous and brotherly qualities, and our hearts will be with you as

you meet the labors, cares, and responsibilities of a position for which we consider you most eminently qualified. You may always be sure of the sympathy of your many friends in Massachusetts in whatever may be done for the extension and upbuilding of the Church of Christ. In bidding you farewell we have the assurance that we are but transferring you to other friends, who are eager to attest their loyalty to you, and to hold up your hands in the work given you to do among them. That God's blessing may rest upon you in all your efforts to advance His glory and kingdom is our earnest prayer.

(Signed) George W. Shinn,
A. St. John Chambrè,
William J. Harris,
William B. Frisby,
Charles W. Ketchum,
Committee."

The material results of Fr. Grafton's sixteen years' rectorship of the parish of the Advent are well known. First, the magnificent half-million-dollar church with its large and growing endowment, the one practically completed and the other well launched before he laid down his authority. The cost of land and buildings and fittings was not contributed disproportionately by any great giver or group of givers, but by little children, by the widow who gave her mite, by the wage-earner whose giving meant real sacrifice, as well as by the well-to-do. His appeal was made to all the members of the congregation by one whose own ascetic

life made it much more effective than such an appeal would come from the mouths of men of known comfortable incomes, who, themselves, set no particular example of self-denial. He who lived in the hardness of the religious life, could urge the foregoing of a car fare, of some little indulgence in food or raiment, for the sake of adding a living stone to the Temple of the Lord—so many of which were built into its walls. Meetings of rally and encouragement were held, a system of weekly pledges organized, and every legitimate means employed for carrying on the great work. Many gifts of money and ornaments of various kinds came from the family and personal friends of the incumbent, and many were thank offerings for gifts and graces received through his ministrations. The rector was chairman of the building committee throughout its existence, constant and zealous at all its meetings; and the architect, the late John H. Sturgis, was one of his most intimate friends and received from Fr. Grafton many suggestions in the design and execution of the undertaking.

Another great work of Fr. Grafton's rectorship was the establishment of the House of the Holy Nativity, the result of much study and experience of existing Sisterhoods. Its special field was the cultivation of the Religious Life, and to give aid to the parochial clergy in their spiritual work and in preparation of candidates for the Sacraments. During the last three years of Fr. Grafton's administration of the parish of the Advent, half as many adults were baptized as in

all the other nineteen Episcopal Churches of Boston put together, a result largely due, as he has often said, to the efficient work of the Sisterhood of the Holy Nativity. The mother house is now at Fond du Lac, while there are branch houses among the Indians at Oneida, Wisconsin; at Providence, Rhode Island; Milwaukee, Wisconsin; New York, N. Y.; and at Portland, Maine.

The spiritual work of the sixteen years in the parish of the Advent cannot be reckoned here. It will be known when the jewels are made up and the good pastor gives an account of his flock. Like the great Prince-Bishop of Geneva, Fr. Grafton had special facility of access to those persons of culture and refinement, so difficult to reach because their taste and breeding must necessarily be recognized and accounted with before a hearing can be obtained from them. As with St. Francis de Sales, his singular purity and detachment were united to that sense of proportion, that insight and sympathy, which we call tact. Those whose temptations do not lie in the way of coarse indulgence, but proceed from tendencies to melancholy and morbid self-analysis, require a certain encouragement and mortification of the will rather than excessive bodily asceticism. Fr. Grafton knew how to inculcate the "little virtues which grow at the foot of the Cross." He had all that restraint and reserve which were perhaps the deepest notes of the Oxford movement, in strong though silent protest against the noisy and sensational appeals of Evangelicalism, embodied as we find it in Keble's exquisite "Rosebud" hymn.

There was a group of saintly persons in the Advent in Fr. Grafton's day, of which any pastor might have been proud—women as devoted as Madame de Chantal to her holy confessor, and men who followed in the good old paths without ostentation and with the true chivalric feeling for their priest. Many of these good women had been led on to further steps in the higher life by their director; others had been turned from the engrossment of gay and brilliant society to real sanctity. Those who shared Fr. Grafton's meditations given at the House of the Holy Nativity, surrounded by his Sisters and some of these devoted associates, have testified to the spiritual exaltation in which his soul took wing in beautiful and sympathetic environment. As Madame de Chantal wrote of St. Francis: "That soul was more pure than the sun and more white than snow in its actions, in its resolutions, in its desires and affections." "Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace; they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go; the whole is quick, for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice; they are a work too great to delay upon, as when it was said in the beginning: 'What thou doest, do quickly.' Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling, first one and then another. Quickly they pass; because as the lightning which shineth from one part of

heaven unto the other, so is the coming of the Son of Man."

Fr. Grafton loved the Eucharist with all his great heart, but some of the most enthusiastic words that ever fell from his lips were in praise of those who frequented daily Morning and Evening Prayer, which some of our "advanced" Catholics speak lightly of as only condensed breviary offices, but which are sacred in Anglican and American tradition by their venerable, religious, and sober use. He was an admirable executive, never interfering with assignments, but leaving his clerical and lay assistants free to carry out instructions with suitable freedom in detail. He moved among us with sweetness, dignity, and gravity. Men and women venerated him; the children loved him.

Bishop Grafton's visits to us in his old home are indeed as the visits of an Angel of the Church, in which his ripening wisdom, love, and gentleness are ever welcomed with increasing affection. With due respect to our honored Diocesan, when we speak among ourselves of *the* Bishop, we mean Charles Fond du Lac!

CHAPTER I.

CHANGES AND CHANCES.

My Dear Friends:

You have asked me to leave you some account of my life. One's life is divided into two parts—the inner life and the outward life. I have greatly hesitated in giving the facts about the latter, lest it should mislead any respecting the former.

My inner life has been simply one, through many spiritual trials, temptations, and failures, of a stumbling on towards God. It overwhelms me with shame and humiliation when I think of it. It is only by clinging to the infinite mercies of the merciful Lord that I am kept out of despair. It looks to me like a failure; such a ghastly failure that I am afraid to write anything about this outward life. But I will try to do so, as far as practical.

I became seriously interested in the Church through attending the Church of the Advent, Boston, and was present at its first opening in Green Street. I had known Dr. Croswell a little in my childhood, when he was rector of Christ Church, and remember his taking me in his arms and blessing me. An illness of my eyes, which kept me from other work, enabled me to attend the services fre-

quently. What we think a misfortune turns thus to a blessing. I had long been battling with the ordinary problems of life, when, through my own failures, I was led to Confirmation.

While at the Church of the Advent, a powerful influence came over me. One day, on seeing Dr. Croswell pass up the aisle to his place in the chancel, I heard, as it were, a Voice saying unto me as I looked at him: "And why shouldn't you be a priest?" I took no steps at the time, but the impression remained with me.

Along with Dr. Oliver and a few others, I became interested in the founding of St. Botolph's parish in Boston, which was to be of decided High Church tendencies and Tractarian teaching. It had not sufficient support to be continued, but subsequently in the hall, Emmanuel Church carried on a Mission Sunday School.

After this I went to Harvard, and entered the Law School, where I remained for some three years.

I got a valuable piece of advice from Langdell, who was afterwards the great Dean. I had been taken into the Coke Club, a small one of about eight members. Langdell was one, the two Choates (one of whom was afterwards Ambassador), Chandler (afterwards Senator for New Hampshire), Carter (afterwards the leader at the New York bar), Shattuck (afterwards a noted lawyer in Boston), and, I believe, Felton (afterwards of some note in California). I think they took me in on account of a plea I made, when I had the wrong side of a moot case to defend. But Langdell, in his

greatness, was always very kind to me, and gave me work on Parsons' *Book of Contracts,* which I did under him. Anxious fully to investigate subjects given me, I had run out right and left on all sorts of subjects involving legal possibilities. Langdell struck them all out, and said: "Grafton, learn to keep on the high road and beaten track. You might live a lifetime imagining legal questions, and practise a lifetime without one of them coming up. Keep on the beaten highway." This advice helped me in my Church's position, to keep the Faith as established by the Church's decisions, and not to bother with the vagaries and speculations of schismatics. I grasped the principles which ever afterwards guided me in my religious faith. Believing there was an Intelligent and Will Energy that made the Cosmos what it was, it was but proper that a revelation should be made to us. If no such Energy existed, the world was a frightful nightmare; and if no revelation were made to us, the universe was immoral.

This revelation had been made through the material universe, in the mind and conscience of man, through more enlightened seers and philosophers in all ages, by Hebrew prophets; and, gradually developing, had culminated in the person of Christ. Dr. Walker, the president of Harvard, a Unitarian of the Arian school, preached a strong sermon proving the divinity of Christ. The question, he said, was not whether Christ was the greatest of men, but whether He was a mere man or no. He proved Christ did not belong to the class of man, for He was free, as no other known man was, from

the prejudices of His age, country, and race; and His sinless character also differentiated Him from others, and He stood alone, unique and unapproachable. His truthful character compelled acceptance of His claim that He had had a previous existence, saying "Before Abraham was, I am"; that He "had come down from Heaven," and in some deep mystery, He "and the Father were one." It was much the same line that in after years I heard Liddon take in his Bampton Lectures on *The Divinity of Christ.*

For my own part, I felt that everyone needed, especially myself, in religious matters, a teacher, an example, a guide. If I recalled aright the old story, Socrates, meeting one day Alcibiades, on his way to the Temple, put to him, after his manner, many perplexing problems; and when Alcibiades, in despair, said to his great teacher: "How then shall we know these things?" the great pagan philosopher replied, "Someone must come and teach us." Has He not, in Christ?

I was bidden by a friend to take up Comte's philosophy. I asked, What sort of life did he lead? "Well," was the reply, "he did not live with his wife." I did not think it worth while to try to do one thousand pages of stiff reading, along with my legal studies, and come out like the founder of this school. So my first great principle was to accept Christ as my teacher. When the world can produce somebody wiser, or of a deeper spiritual insight, it will be time to reconsider this position. But I took the great Master as my Master, and sur-

rendering myself to Him, believed in Him and all He said, because He said it.

The other principle, and what made me a practical Churchman, was this: If Christ was the special teacher sent from Heaven, He could not so imperfectly have taught His doctrine as that the larger number of His followers would be led into error.

I once, subsequently in my life, put this in the form of a dilemma to that sweet and lovely character, Professor Peabody. We were conversing on religious matters, and I said: "Here are two facts we must both admit to be facts: God sought to teach the world the religion that there was but one God, through the Hebrew nation. When the people fell into the sin of idolatry like the heathen, God severely punished them. When they came back from their Babylonish captivity, they became free from this sin. The world has been taught through the Jew. Man may give up a belief in God, but the world will not go back to the gods many, of the hills and plains. This great truth has been implanted in the race, that there is only one God, and to worship any other as God is a soul-destroying sin. The other fact is that four-fifths of all Christians have given divine honors to Christ and worshipped Him. How then can Christ be a teacher sent from God, as in some degree Unitarians claim? We cannot suppose that God, having delivered mankind from the sin of idolatry, through revelation to the Jew, should send a teacher who should lead His followers into this sin. If Christ be not a divine person, to pay Him

divine honors is idolatrous. Either He is what four-fifths of His disciples claim Him to be, or He is no teacher in whom we can trust as sent with a divine authority. The result and effect of His teaching shows what He intended to teach."

When I put this dilemma to dear Dr. Peabody, he said: "But if you believe all this, you must believe a great deal." "Certainly," I said, "the result of His teaching shows what He meant to teach, and I not only believe in His Deity, but in the Blessed Trinity, the Incarnation, the Real Presence of Christ in the Holy Eucharist."

It was at this time that I experienced a deeper religious conviction. (I had always believed in the Real Presence in the Blessed Sacrament, and I used to walk in from Cambridge and keep my fasting Communion, and what would now be called a rather strict Lent.) I had the question before me what I should do with my life, and I had a battle with myself whether I should give myself to politics or to religion. I was warned by a good Episcopal clergyman that the Church was stereotyped, and that it could not possibly be altered, and was in a deadly low condition. It was difficult to get much literature on the subject. We could not get Church books in Boston of a very decided Church character. I remember importing Dr. Pusey's devotional book, *Paradise of the Christian Soul,* to the curiosity of my English relatives in London, who wondered what a young man wanted with such a book. A few able Roman priests gave me Roman books to read—Milner's *End of Religious Controversy,* Wiseman's *Lectures,* Moehler's *Symbolism,*

Ives' *Trials of a Mind.* Bishop Southgate helped me to see that the true viewpoint of the Church was from Jerusalem. Jerusalem was the Mother Church. Rome, by its claim to supremacy, had made a rent in Christendom. It was not the source of unity, but the primal cause of schism. I realized also that our chief loyalty was to the one Catholic Church Christ had made, rather than to any one of the divisions the sins of man had made. When, years after, Newman put forth his *Apologia* it seemed to me that he had never grasped the idea of the Catholic Church, and no wonder he fell away. He had been a low churchman, then a high churchman, and then invented a *via media* of his own, and, finally, tried to cover his secession by a doctrine of development, which many Romans rejected and which equally defended Protestantism.

My studies led me to believe that the low church position in the Church did not do justice to the Prayer Book. For example, in the Baptismal Office it was declared of every child baptised that he was regenerated. The low churchman explained this as merely a hope based on the faith of the sponsor. But in the office for the Private Baptism of Infants, they were declared to be regenerated, and no sponsors were required. If our Lord's Presence in the Eucharist were not effected by the consecration of the elements, why were the Consecrated Elements which remained after the Communion ordered to be so reverently consumed? Why, if Episcopal ordination were not necessary, were we not schismatical in not admitting sectarian ministers to officiate at our Altars? I became fully

convinced of the validity of our orders and sacraments, and that our Church was indeed a true branch of the Catholic Church. It had also under its English ornaments-rubric a right to the ancient vestments, lights, and Altar ritual. I realized the Catholicity of our position and our sacramental gifts, and the sin involved in leaving the Church for Rome. I remember subsequently passing a night in Trinity Church in New York in devotion, and sincerely praying God that I might be taken away during the coming year, even by railroad accident, rather than live on and proclaim, as I felt it my duty to do, the Catholicity of our Church, if it were not true.

There were few, if any, Catholic churchmen. I remember asking Fr. Prescott, at this time, in the early fifties, whether he supposed there were any other Tractarians than ourselves in America. Bishop Ives had gone over to Rome, as had some others in Maryland, and it looked as if few were left. I believed in the Church, and I said: "Though I shall not see her recover her heritage of doctrine and ritual in my day, it is well for a man to give up his life in an endeavour to bring a revival of the Church to pass. It is a greater work to free the Church than it is even to free the slave. For my own poor part, I will throw my hat into the ring, and do what I can in the fight."

It was at this time that, under the grace of God, I determined to give myself up wholly to Christ and His service. In the presence of so great a fact as God's becoming Incarnate, I felt there was nothing that I could hold back from Him. I

therefore determined to live for Him, and for Him alone; to forego marriage and family; to consecrate whatever I might have of means or ability to His service; and to live upon such an amount as alone would be necessary to cover the expenses of food, raiment, and shelter. However imperfectly I may have fulfilled my consecration, I have never regretted it.

At that time the anti-slavery question was strongly in evidence, and Mrs. Stowe's book was written. A study of the law problems involved, led me, from a legal point of view, to believe that the slave's relation, as established by law as a "thing," was inconsistent with his duty as "a man" to his Creator. I wrote a pamphlet on the subject, which Wendell Phillips, who had taken an interest in me, thought worthy of publishing. I was not originally an Abolitionist, but I became, by the legal study of the slave question, much drawn to Phillips. The nobleness and self-sacrifice of his character much interested me. But I began to feel, and eventually felt, that I could do more good for humanity by going into the Church than into politics. I felt, however, that I could never write a sermon. I knew what speaking from a brief was, but the sermons I heard were full of words I did not understand. I did not feel that I had the literary ability to write them. Then my clergyman, the Rev. Fr. Prescott, told me that if God intended me to be a third-rate clergyman, rather than a first-class lawyer, my duty was to enter the ministry, rather than to seek the other profession. One must seek first to know one's vocation, and then trust

God and follow it. It was thus partly under his influence that I had the courage to offer myself to Bishop Whittingham, of Maryland, as a candidate for Holy Orders.

Bishop Whittingham received me very kindly, but made a strict examination as to my motives in seeking Holy Orders. He gave me a homily on the poverty which might ensue if I entered the ministry. If I had to starve, I was not to blame him.

I remember an amusing incident at this time. I was a young man in society life in Boston, and though I had never indulged much in the habit of smoking, I took out a cigar, and offered it to the Bishop. I never forgot his answer and look: "I can't imagine," he said, "an Apostle, smoking." I thought at the time the logic was imperfect, as I could not imagine an Apostle doing many things we are obliged to do now. Nevertheless, the words and the injunction from that saintly man settled in my heart, and I soon concluded that it would be better for me as a priest, if I were to do priestly work for God, to give up such a habit.

I was much beset by relatives and friends not to take Holy Orders. They made very large offers of worldly success and emolument and fortune, if I would not do so. But I felt that the Church needed lives of sacrifice, and that man could never give more to God than God could give to him.

I remained in Maryland under Bishop Whittingham for about ten years. I began during the slavery times. I remember my first six months were spent in a deserted rectory, where I practically

camped out, and had $26.00 for my first six months' stipend. The arrangement of the church, which was not uncommon, was after this fashion: there was a door from the vestry at the east end, through which one passed to the desk from which the service was said and the sermon preached. Below it was the Communion table. The two were surrounded by a semi-circular rail. It was anything but Churchly. I was curate to a very saintly man, Dr. Rich. I had often to walk miles to one of our missions. We did not have overmuch in the way of food, and we used to warm over what was sent in for our Sunday meals.

I was asked by a clerical friend who had gained the approval of the Bishop, to take up settlement work in a poor district in Baltimore. This, I believe, was the first settlement work ever done in our Church in America. We lived amongst the poor and opened our house to them. We had a chapel, a co-operative store, and various other appliances for city missionary work. I had charge also of a small coloured mission. Here I remained with the Bishop's approval, as I was then a Deacon, and I looked up to him as Newman looked up to his Bishop. I never rang his door bell without saying a prayer, and never left his presence without kneeling down and asking his blessing. He directed my studies, and was very kind to me. But he was always on his guard, after the troubles he had been through with some romancers, against ritual. We didn't have much, to be sure; but on one occasion, I remember his coming to the mission when I had given up my surplice to a visiting

clergyman, who, I believe, was afterwards Bishop Doane, and the one I wore was a little short. It came down to about the ankles. The good Bishop called me aside after the service and requested that I would wear longer surplices. I did not state the circumstances, but I told him I would do so. He did not object to our having a black Cross at the end of our stoles, but did object to a fringe on them.

There are two incidents in connection with Bishop Whittingham that I remember so well, and which will serve, perhaps, to reveal his own holy life. On one occasion I said to him: "Is it proper for one who is a priest to do menial work, as I think in religious orders one must do?" "Dear Grafton," he said, "I've always reserved to myself the duty of blacking my own boots. I want to do some menial work." In reference to the same subject, I remember getting into a stage coach, when we were going to travel some twenty-eight miles over a rough and hilly road, and I said, "Dear Bishop, you have taken the worst seat in the coach." "Well, Grafton," replied he, "somebody must take it." I constantly learned lessons of denial and self-sacrifice from him.

About this time I was called to the founding of a mission of the Epiphany at Washington under Dr. Pine. This had a great many social and other attractions. I told the Bishop that if he wished me to go there, I would do so. But I shrank as a young man from the dangers or attractions of the social life in Washington, and the difficulty I felt about establishing the system of free sittings,

CHARLES CHAPMAN GRAFTON.
Photograph in 1859.

which I believed in, and a weekly Eucharist. It was by his permission that I declined the offer. Subsequently, I was called to be an assistant at St. Paul's Church, Baltimore. Again I went to my Bishop about it. He said to me: "It is the heart of the diocese; I can't ask you to go to it, but if you will go, you can save it. I will give you my blessing." So I went. This church was the Mother Church of the city, and under the charge of the venerable rector, Dr. Wyatt, who had been its rector for nigh fifty years. His clerical life went back to the early part of the nineteenth century, and he was intimately conversant with all its history. He was for a number of years president of the House of Deputies. He had been a prominent candidate for the Bishopric of Maryland. One can never forget his gentlemanly and scholarly bearing. It was his custom in his early days to come to church in small clothes and silk stockings. He told me it was considered bad etiquette to go into the pulpit in boots. He wore a silk gown through the streets. His manner was extremely dignified, and his sermons were couched in Addisonian English. He wore gloves in the pulpit, with one finger cut so as to turn the pages over. He felt it unclerical and undignified to speak extemporaneously. He was most courteous in his bearing and reverent in his performances. By contact with him I learned much of the foundation and the history of our Church in America. I shall always be grateful for the way in which he treated me for the five years I was with him, as his dear son; and he hoped I would succeed him. He was a

pattern of punctuality in regard to the Church service. "If," he said, "you are only a minute late and there are sixty persons on a week day present, you have lost for them an hour's time."

One day I was complaining as to the treatment he was receiving from some of his parishioners, and he checked me, saying, "Charles, God bears with us, and we must bear with our people."

He always reserved a large portion of the precious Blood of the Holy Sacrament. He did this in a most reverent manner. He said he had reasons for doing this in the prevention of irreverence in its consumption. He placed it in a large glass receptacle, which was silver mounted and locked. This was always placed in an ambry, or small closet, locked, in the wall of the vestry. Of course, as a curate, I conformed to my rector's custom. I was told that this was a custom of Dr. Craik, at Louisville, who was a high churchman. But having a question about it, I conferred with a friend of mine, the Rev. Dr. Hawkes, who, I knew, was a canonist and a low churchman; and Dr. Hawkes gave me his opinion that the rector was quite right, and was following out a received custom of our Church in doing so.

I remained at St. Paul's Church for about five years, and during the prolonged illness of Dr. Wyatt, about one and a half years, having charge of it. It was a never forgotten period of my life. The congregation was trained in the principles of the Prayer Book and the influence of daily prayer, and weekly or more often Communion, and I have

never known a holier body of instructed churchmen.

During my stay at St. Paul's, I was called to the rectorship at St. Peter's, Philadelphia, made vacant by the election of Dr. Odenheimer to the Bishopric of New Jersey. He was a very warm friend, and persistently urged me to accept St. Peter's. The committee offered me what was then a large salary, $3,000, and possible preferment. It was a very attractive offer to a young man. But I felt that God had called me to the work at St Paul's, and that without very decided reasons I ought not to leave it. The rector was an old man, and confined to his bed, and the parish was not in such a good financial condition as formerly. I gave up a considerable portion of my own stipend, in order that the old rector should be comfortable.

This was a most trying political time. I had felt it my duty as a clergyman of the church to read the pastorals which Bishop Whittingham, who was a most decided Unionist, put forth. They were couched in very trenchant language, and with quotations from the homilies on the sin and wickedness of rebellion. During the illness of the rector, when I was forced to read them, I can well remember the way the pew doors were slammed and the people left during their delivery. A number of Confederate Church people loved me for my ministrations, but when a vacaney occurred in the rectorship the people naturally chose a southerner to succeed Dr. Wyatt.

For some length of time I had felt a drawing

toward the religious life. The Roman Church had these orders, and if our priesthood and sacraments were valid, why should they not produce the same fruits? The lives of the saints and of the founders of religious orders grew upon me. I began, wisely or not, a life of more strictness and devotion to our Lord. Dear Dr. Wyatt asked me if I would not like a Communion in the week, and I gained from him the establishment of one at St. Paul's. I began to confer with persons who, I felt, were drawn to a higher and more devotional life. A few began to say that if I would start such an order they would join me. I placed the whole matter before Bishop Whittingham. He was one with me in the desirability of having such a religious order in our Church. We had a number of conferences on the subject. After dear Dr. Wyatt had passed away, I again went to my Bishop: "Am I not free now," I said, "to give myself up to the religious life?" He said: "I would gladly give up all the surroundings here in my house thus to live with God." He felt, as I did, that this alone would be the salvation of our Church. He gave me his blessing, and told me he agreed with me that as I was now free to give myself up to the religious life, the best thing would be for me to go to England to study up the subject.

Before going to England, along with Fr. Prescott, I determined to keep a retreat. As we expected to deal with the poor, we had partly in view the idea of finding out upon how small a sum it was possible to live. Chiefly, I wanted to keep a few weeks in the way of preparation for the religious

life. We found an empty old shack of a building on the southern coast of Fire Island, L. I., near the lighthouse, which we hired for the purpose. It was in December and quite cold weather. We went over in a small boat from the mainland, taking a mattress and some bedding, and some few provisions for food. These were of the simplest kind. We took some meal, molasses, potatoes, ham, and a few other things. We had a good sized room to live in, with a large open fireplace. When it was cold, we had to surround it with a wall of matting to keep the warmth in. We cut up our own wood, and did our own work. Fr. Prescott was the cook. We had a rule for our offices, and got up for the night offices at 2 A. M. There was a small spring nearby of fresh water. We spent the morning in study and prayer, and I made the Meditations out of *Manresa*. We translated out of the *Sarum Portiforium* the services for St. Thomas' Day, and kept it as a festival.

We were getting along very well, when one day a U. S. cutter anchored opposite our house, and presently a large number of marines and sailors surrounded our dwelling. The commanding officer told us we were suspected of being Confederates, and that he had come to arrest us. It seems our night lamps and our visits to the lighthouse had been noticed, and had been reported to Washington, and it was supposed that we were in league with a Confederate boat, which was to land and destroy the lighthouse. Being a Unionist, I was rather glad to see the vigilance of the Government, but Fr. Prescott, who sympathized with the Con-

federates, did not take it so kindly. Our trunks and all we had were examined, but as I gave references to Dr. Dix and others in New York, the officer departed, leaving us in possession.

But as it drew near Christmas, our connection with the mainland was cut off by the ice, and I feared our water supply would fail us; so we concluded we would, at the end of these weeks, finish our retreat, and go home for Christmas. There was no way of getting to the mainland except by walking the whole length of Fire Island, along its sandy beach and stormy shore. But we heard that a number of miles away there was a bridge, by which we could make connection with the mainland. So after packing up our things, and leaving them, we started on our walk.

During the early part of the day it was a very grand sight to see the great ocean waves breaking in on the shore, but as nightfall drew on we could see no bridge, and the peril of our situation began to dawn upon us. We knew that if we did not make some shelter, we probably would not live through the night, so greatly exhausted by cold and fatigue had we become. So we held a council of war to consider what was to be done. The first thing for us was to say Compline. After doing so, hardly had we taken a few steps when we saw before us an opening in the sand hills, and I proposed going to the other side of this strip of land. No sooner had we turned in thither than we came to a fisherman's hut. It was the only habitation within miles east or west, one way or the other. You may imagine how surprised was the woman who came to

the door on seeing us. Her husband, a fisherman and hunter, was away for the day, but she recognized our distress and took us in. I felt anew that it was God's Providence that had saved my life.

The next morning we tried to cross the Bay over the ice, but it broke once or twice, and we were unable to do so, so there was nothing to do but resume our journey on foot; and this we did. We could not believe that the bridge could be very far distant. But we walked and walked and walked, until the sun began to go down. Now I was indeed in great apprehension. But just as my heart was fainting, we espied a little rail of what turned out to be the bridge, half hidden in the snow and ice. We wended our way through it, and finally reached the mainland. There, from a neighboring farmhouse, we obtained a wagon, and drove a few miles to a country hotel. O how good and reviving was that cheerful open fire, and how grateful the look of a comfortable bed to sleep on, instead of the cold sand on which I had expected to lie down.

Fr. Prescott soon prepared to retire. As he was getting into bed, I said, "Father, aren't you going to say Compline with me?" "Oh," he said, with a laugh, "I said my Compline coming over in the wagon." Tired as I was, however, I felt I must say it, if all alone, for this second great act of God's mercy and deliverance. The next morning we got a train, and went back to New York in time for Christmas.

In 1865, on my arrival in England, I was received and entertained by Dr. Pusey. He and the late Bishop of Brechin were much impressed with

the fact of this American's call to the religious life. He called together, along with the Bishop, a meeting of about ten of the leading Catholics at All Saints', Margaret Street, to consider the matter. The Rev. Upton Richards took much interest in the effort. I had visited Brother Ignatius at Norwich, who had begun a Benedictine Monastery there, but was not drawn to unite with him. I got to know the Rev. S. W. O'Neil, a curate at Wantage, who had been thinking of the religious life, and some others. Among them was the Hon. Chas. Wood, now Lord Halifax. He honestly desired to unite with us. The question of his vocation and duty was submitted to the Bishop of Oxford and one other, who decided that for the good of the Church he ought to remain in the world. How wise this was, how well and nobly he has laboured for the Catholic cause, the Church well knows. At this time some one asked O'Neil and myself if we knew the Rev. R. M. Benson. He was a student of Christ Church, Oxford, of high academical degree, of cultured scholarship and marked ability. We were led to go to him, and ask if he would lead the enterprise of founding a religious order. He said he would if I would remain with him for some years in England. This hindered my plan of returning to America, but believing it was the providential drawing of God, I threw my lot in with the learned and saintly man. Bishop Wilberforce gave us his sympathy and co-operation.

During my five years' stay in England I became the spiritual director of a number of the larger sisterhoods. My connection with the various

communities gave me a knowledge of their different characteristics. I assisted Bishop Forbes, of Brechin, and others, in the formation of one. For a time I worked in the East of London, at St. Peter's, London Docks, taking, with Fr. O'Neil, Fr. Lowder's work, he having broken down with ill health. It was the crowded sailor district, some 60,000 people, perhaps, assembled together, and where every other house was a brothel. I could look out of our windows every night and see a fight going on. But it was wonderful how much Lowder had done, and what a number of persons had been rescued from vice; what a staunch and noble body of communicants had been developed. It was a grand proof of the vitality of the Catholic Faith, as expressed in our Communion.

During this period I became a volunteer chaplain to a cholera hospital, in Shoreditch. Cholera had broken out, and Miss Sellon had opened a free hospital. Dr. Pusey asked me to go there as a volunteer chaplain. He was going to take lodgings in the East of London, and asked me to be with him. It was a great privilege, which I gladly accepted. Dr. Pusey was wont to spend part of the day at the library of the British Museum. One day on returning to our dwelling he found he had lost the manuscript of his day's work. It was certainly very annoying and would in most persons have shown itself in some act of impatience; but on the discovery of his loss, he calmly said: "Well, I take refuge in the words of Faber's hymn, 'I worship Thee, Sweet Will of God.'" Nothing seemed to disturb the deep inward calm that

reigned in his soul. In this, he and that dear saint, Dr. Carter, were so much alike. It mattered not what they were doing; preparing for service or reading a newspaper, they were always with God.

It has been said by some that Dr. Pusey did not go along with the Ritualists. He may have thought that the introduction of "ritual" was not always wise in certain parishes. But he thoroughly believed in the Scriptural authority, the legality and usefulness, of the so-called Six Points. He used in chapels of the Sisters the Eucharistic vestments, wafer breads, the mixed chalice, took the eastward position in celebrating, had lights on the Altar, and had incense used during the Mass. I recall that I had the privilege of assisting him when he gave those wonderful "Eleven addresses to the Companions of Jesus." Every day I saw him vest, and served him at the Altar. At the time I took note of these details, and counted sixteen candles burning on the Altar.

During the cholera season he was constant in his care and ministration to the sick, not only in the hospital but in their poor dwellings. His love for them in Christ, and excuses for their lives, and words of Gospel encouragement to them, were most effective. In Pusey, God raised up for the Anglican Church a great saint, wonderful in his colossal learning, more wonderful in his deep humility and burning zeal for God.

The hospital was supported by Mr. Palmer, a director of the Bank of England. His gift of money, great as it was, did not equal the gift of his wife—allowing her to become a nurse under Miss

Sellon. The hospital was in a rough neighborhood, and there was near by a large settlement of thieves. I remember going there one afternoon and hearing someone call out to me, "Don't be afraid; come on; we are all honest thieves down here."

It was just after Dr. Pusey had published his *Eirenicon* and he was being furiously attacked by Romans. I remember one morning after his reading a long argument against himself and his position, his putting his hands behind his back, as was his wont, and calmly saying, "It is only a question, 'What has the Church of God said?'" This revealed the perpetual attitude of his mind. With all his enormous learning, he ever submitted to authority with the humility of a little child.

I spent my days at the hospital. The Hon. Charles Wood was the honorable secretary, and worked there daily. The nursing was done by the Sisters. We had some very able physicians, with whom I became intimate. I was most interested in getting the poor and sick into the hospital, and used to go about in what we called our "cholera-cab." On one occasion the Bishop of London, Dr. Tait, visited us. He was very gracious and kindly. He went through the wards, speaking to the patients. I heard he paid me one of the best compliments he could when he learned that the Chaplain was an American, by saying: "I wish he was an Englishman."

I used to visit St. Margaret's Convent at East Grinstead, and became acquainted with Dr. Neale. It was said that he was the master of eighteen languages. He had the blessing of being mobbed

on one occasion, and of being persecuted by his Bishop. He was most felicitous in his application of Holy Scripture. The rector of the parish was a decided low churchman. His permission had to be obtained for the burial of the sisters and the orphan children in the churchyard. He objected to Dr. Neale's inserting any prayer for the dead on the tombstones. The Doctor asked him if he would object to any words taken from the Holy Scripture. He said No; he wouldn't object to anything taken out of the Bible. So Dr. Neale put on the headstone the inscription: "Let thy handmaiden find grace in thy sight." Over the graves of the children he put the words: "So the children went in and possessed the land," and "Let the little hills rejoice on every side." I was asked to take the chaplaincy of the Convent after his decease, but my superior did not concur with the plan.

The Romans were very busy in their proselytising. Manning was a past master as an ecclesiastical politician. His Life, as given by Purcell, is not so very edifying. He and his confreres were very skilful in insinuating doubts in the minds of devout Anglicans. "You cannot be saved," I know one of them to have said to a devout Anglican, "unless you have the true faith, and you have not true faith unless you believe what you do on the authority of the Church." She seemed to be much distressed in mind. I asked her if she then thought the Martyr Laud, or Bishop Andrewes, or saintly Keble were lost. She laughed, and this broke the spell.

Dr. Manning knew whom he could, by his personality, affect, and whom it was best to leave alone. He was observed escorting the Rev. Mother Superior of Clewer, the Hon. Mrs. Monsell, through a Roman institution, and a former Anglican remarked to the Mother: "You and the Archbishop seem to be on very good terms." "Yes," she replied; "it is because he knows I am not a convertible article."

Lady Herbert was also a prominent figure in this work of making proselytes to Rome. She brought her social position to bear upon those in a lower society position than her own. She gained some influence in a branch house of St. Margaret's at Hackney, where I used to visit. The Mother Superior had formerly been a Roman Catholic, and the Chaplain had become Romanized; but by God's grace, I was enabled so to put their duty before the Sisters that about half of them determined to remain loyal to the Church. Among these was Sister Louisa Mary, who afterwards came to Boston, and for many years was the Superior of St. Margaret's there. Another, Mother Kate, established a noble work in the East End. The Bishop of London sent his blessing to the loyal Sisters, and personally thanked me. Fr. Mackonochie was asked to be the new chaplain, but he hesitated about taking it without the Bishop of London's assent, as the Blessed Sacrament was reserved in the chapel. It is a testimony to the loyalty of Mackonochie, and to the true breadth and liberality of the Bishop, that Mackonochie submitted his case

to the Bishop, and the Bishop allowed him to accept the chaplaincy.

By God's grace, when in England, I kept many from falling away to Rome. I got to know the arts by which Roman proselytes sought to inject doubts into pious souls.

It was my privilege to help some of the clergy, among them Fr. O'Neil, to be delivered from their attack of Romanism. Fr. O'Neil had settled the matter, and announced his intention of going to Rome, and had gone to be with the Jesuit fathers. I did not feel equal to meet him intellectually. He was a Cambridge honor man, remarkable for his mathematical accuracy and logic. All I could do was to pray. I spent a whole night in prayer for him. Afterwards, he wrote that he wanted to come here to get some things he had left behind at Oxford. He came, and stayed on for about a week, probing me, during this time, with all sorts of questions and problems. I seemed to have made no impression. At last, at the end of the week, he turned to me, and said: "What, then, would you advise me to do?" I said, "Remain at your post where God has put you." He settled the question then. We went down to the Jesuit House, near Windsor, together, and he took leave of the Father. We then went over to Clewer, and he saw Fr. Carter, and made his confession. I remember well that Sunday, for the Gospel told of the resurrection of the young man from death. O'Neil became a noble missionary, and laid down his life for God in India.

During my stay in England there arose a great

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agitation and controversy on matters of Ritual. The Tractarian movement had begun at Oxford, and among scholars. It appealed especially to the intellectual and the devout. It made rapid headway among the clergy and upper classes. To some extent through its philanthropies it reached, in a degree, the poorer and working class. But it had not become a general movement touching all conditions of man. It would have remained scholarly and academical if the Ritual development had not taken place. Gradually it came to the front. It was not merely through the ear, but through the eye, the people were to be taught. Moreover, what the devout had learned of the Real Presence of Christ in the Eucharist was bound to show itself in outward worship. The leaders of the new development began by introducing preaching in the surplice in place of the black silk gown—reading the prayer for Christ's Church militant. They said the black gown was only an academical garment, and the surplice was a priestly one, and as they preached as priests, and not merely as collegians, the surplice was the proper vestment. But the change led not merely to wordy opposition, but to riots, which in St. George's, in the East End, continued for weeks. Other changes were made, and the Eucharistic vestments and Altar lights were introduced.

The Tractarians had always prided themselves that for all they did they had the Prayer Book for their authority. In respect to the ceremonial, they appealed to the Ornaments-Rubric, that stood at the beginning of Morning Prayer. It

authorized the use of the vestments and lights and other ornaments that were in use by authority of Parliament in the second year of the reign of King Edward VI. The Ritualists said these were the legal vestments, and they stood on the law. The way they put their cause was extremely and needlessly irritative to the low churchmen. If this were the law, they were guilty in not obeying it, and had got to fight for their inherited liberty as for their life. I said to some of the Ritual leaders, "You are making a mistake in thus pressing your case; the courts, when the matter gets before them, will not sustain you." But they replied that it was law and the judges will have to uphold it. My reply was that, the world over, courts of last resort allow themselves to be governed by policy and politics, and they will in this case. And so they did. But God overruled the Privy Council's decision by delivering the English Catholics from that dependence on the State authority which has been the Church's harm. A readjustment of the relation of Church and State is necessary, so I held, if the Church is to recover its Catholic heritage.

My time in England being over, I was called, chiefly through Dr. Shattuck, to take charge of the Church of the Advent, Boston. This was with my Superior's permission. The arrival of the Monks, as they were called, made a great impression. Assisted by such able men as Dr. Hall, the present Bishop of Vermont; Dr. Osborne, Bishop of Springfield, and Dr. Gardner, who was afterwards President of Nashotah, the young and brilliant preacher, Fr. Coggeshall, along with others, we

built up a great parish. At the Clergy House, Staniford street, we kept up our daily rule of religious life.

I had brought over some of St. Margaret's Sisters. My old friend, Mrs. Tyler, had taken charge of the Children's Hospital, and through her influence the care of it was put in charge of the Sisters. Of course their chosen life of consecration attracted attention. The hospital, a beautiful philanthropic work, had been started by Unitarians. Seeing how well the work was being done by the Sisters, a Unitarian lady said: "Why do not some of our people take up such a life, and do this work?" "We cannot get them," was the reply. "Then these Churchwomen must have some source of grace we have not got." The Sisterhood of St. Margaret's developed, and the work was more and more successful.

On the coming of Bishop Paddock as Bishop of the diocese, he felt it his duty to make inquiries concerning the ritual of the Church of the Advent. It was given out that he desired to repress it. On conference with him, I stated that if he would take the responsibility in writing and giving it out to the public, that any of the ceremonial was illegal, I should obey his order, or else resign the parish. He stated that he did not hold that the Eucharistic colored vestments, or the Eastward position, or wafer bread, or lights on the Altar, were illegal (they were *sub judice*), but that there were other matters, such as lay servers, he deemed were so. I conformed to his ruling, and we were always on harmonious terms.

During my rectorship an incident occurred, which, though unknown to the people, was of much interest to me. There was a terrible outbreak of yellow fever at Memphis, and a call for assistance. I sent one of our Sisters thither, and prepared to go myself. Knowing that, naturally, I should be much opposed, I quietly left the city, packed up, and waited the result of my application to Bishop Quintard. I thought it would be fatal to me; nevertheless, one could not lay down one's life more nobly than in carrying, as I purposed to do, the Blessed Sacrament from house to house in the stricken district to the sick and dying. I remember the strange feeling that I had when I contemplated that in a few weeks my work on earth might be over; but when my letter came from Bishop Quintard I was greatly disappointed. He decidedly refused to accept my services, or to let me come. He said that certainly it would be fatal for me to enter the diseased district; I should die in a short time. This I knew; but his refusal lost me the privilege of laying down my life for Christ.

The work at the Advent continued to grow, when a question arose between the Cowley House at Philadelphia and the Mother House in Oxford. During the sixteen years, only three Americans had become professed, though there had been a large number of aspirants. A difficulty had arisen in respect to our relation to our American Bishops. Bishop Whittingham said we were under a Superior who was not a member of our American Church. He had allowed Fr. Prescott, who was in charge of a parish in Philadelphia, to come into

Maryland and hear the confession of an ill person who was under his care; but he would give no further permission, nor allow the Society to enter the diocese for that purpose. To this Fr. Prescott had agreed. It was Fr. Prescott's statement to me that the English Superior wrote that members of the Society should go there. He could not send them without breaking his word to Bishop Whittingham. Fr. Prescott then appealed to me as to what he should do. I suggested that we appeal to the English Superior now to give us the Constitution so long promised, when there should be twelve professed Fathers in the Society. The request was not acted on. It resulted in an honorable release of the American members, with permission to form an American Order. Steps were taken for the formation of one, and a Constitution was drawn up in 1882, and submitted to, and obtained the formal, written approval of the Bishops of Milwaukee, Fond du Lac, and Indiana, and subsequently, of Bishop Paddock of Massachusetts. Doubtless there were some misunderstandings on all sides; and I have felt that if I had been a holier man, my purpose would have been better understood, and the rupture might have been avoided. God, however, overruled it all to good, and a most loving spirit now obtains between all the present and the former members of the Society. It has been a most wonderful triumph of Divine charity and grace. The Cowley Fathers took the old church in Bowdoin street, and I, remaining rector of the parish, took the new one, which had lately been built.

Both parishes prospered greatly. At the new Church of the Advent, my communicant list, after a few years, went up from 250 to 600. The development was greatly aided by the work of the Sisters of the Holy Nativity. My experience of the religious life in England had led me to see that there was need of a sisterhood somewhat different from those already established, and so I founded this one, which would not take charge of institutions like schools, hospitals, orphanages, and the like, but would give themselves especially to the development of the spiritual life, to devotion, to making known the faith, to preparing persons for the sacraments, aiding in missions, and the extension of the spiritual kingdom. God blessed me by these earnest and devout workers.

When I perceived that the congregations were large, indeed the church crammed, the parish expenses all met, everything at its highest possible success; then I felt I could resign the work into other hands. My heart was full of missionary enterprise, and a desire to go out as a mission priest and preach in other places. And so it was with a heart full of gratitude to God for the success He had given me, that I resigned the rectorship of the Advent, took my sisterhood to Providence, and shortly after that was called to the Episcopate.

My consecration took place on St. Mark's Day, 1889, at the Cathedral in Fond du Lac. I chose this place because, however dear to me were my old parishioners at the Advent, I wished to identify myself with the Diocese to which I had been called. My consecrators were the Rt. Rev. Dr. McLaren,

Bishop of Chicago; the Rt. Rev. Dr. Alexander Burgess, Bishop of Quincy; the Rt. Rev. Dr. Seymour, Bishop of Springfield; the Rt. Rev. Dr. Knickerbacker, Bishop of Indiana; the Rt. Rev. Dr. Gilbert, Bishop Coadjutor of Minnesota; and the Rt. Rev. Dr. Knight, Bishop of Milwaukee.

CHAPTER II.

"IT IS GOOD FOR ME THAT I HAVE BEEN IN TROUBLE."

I have always had objections to a memoir. The effort of most writers is to set forth the subject of the work so that his readers might form a judgment of the character and abilities of the person described. Such judgment, favorable or otherwise, must be more or less erroneous, and not very profitable. Is there any judgment of any real value, save that which the good God declares in His Day of Judgment?

Nevertheless, lives have been written advantageously, and St. Augustine's Confession is the great example. But none save a Saint has sufficient humility to write so true an account of himself, and he must have a special call of God to do so.

I shrink from any attempt of this kind, though called on to make it by those I must respect. This chapter is not an account of the soul as God must see it, nor of the great sinfulness that He has shown me to exist in myself.

> "When love shall know as it is known,
> Till then, the secrets of our lives are ours
> And God's alone."

St. Theresa had a vision from Him where her

soul might have been in hell. I suppose every Christian has at times felt that he was deserving of God's condemnation. While then passing over what would be unprofitable, those who are seeking after righteousness may be helped by my words in learning how a poor soul stumbled on towards God. St. Augustine, in his generous-hearted way, says there is a vocation of that kind, and it seems to me to have been mine.

I think my spiritual life was helped by the pious teaching and prayers of others. As a little boy, I was for a long time an inmate of the house of a good congregational uncle and aunt. I remember they used to pray Sunday afternoons together, and take me along with them and pray for me, along with other members of the family.

After the manner of the day, Sunday was kept strictly. All playthings were put away, and we were sent twice to Sunday school. When a small boy, I remember my aunt had a little seat made in our pew, so I could sit up and see the preacher, in whose delivery I took a boyish interest. I learned the 104 questions of the Westminster Catechism on Sunday evenings, being bribed to do it, partly, by pieces of pie. I think there was a little more than the natural greediness of boyhood in me, as the first false step I can remember was taking cake and apple turnovers without permission. I've always had a liking for good food, though not always able to get it, and in my monkish days lived on very plain fare.

My boyish character was full of the weaknesses and sins of boyhood. My uncle and aunt desired

much my "conversion," and the death of a companion seemed to afford an opportunity to bring it about. While impressed with the fact of death, I did not feel that sensible change which I was led to expect, and which was called conversion.

I think I was a little boy very fond of popularity, drawing my playmates to me by gifts of candy, which I would surreptitiously obtain.

While somewhat clever and advanced in my studies, I remember my father saying, when I pointed out my good standing: "Well, my son, if you've got brains, that is not to your credit; but you can be good." One of his instructions which was remembered, for he was a soldier, was "Fear nothing, my boy, except to do what is wrong."

My first real thinking took place when I was about 14 years of age, and away on a visit. It is only noticeable as showing how God leads us all in varied ways. I had been reading Goldsmith's *Citizen of the World,* and somewhere he said, discussing happiness, that it was obtainable by forgetfulness of the past and absence of anxiety for the future. I can't give the actual words, but it puzzled me and set me to thinking. And when once the mind begins to think, it swings round the whole circumference of thought, which takes in God and man. The pantheistic idea laid hold upon me that the All was God, and that God's written definitions needed much enlargement. But I could come to no settled conclusions, as I puzzled and wrestled over the common problems of humanity, ofttimes with tears. Having much distrust of my own abilities, I felt I ought not to decide such

great questions with my limited knowledge and strength. And so I thought it was prudent for a young man to wait and postpone practical decisions, without positively committing myself one way or another. And here I made a great blunder, for however ignorant a man may be, he should learn first of all to act on his moral sense, according to the saying of our Lord: "He that will do My Will shall know of the doctrine" (St. John 7:17). God thus left me more to my natural powers, and so I fell into mischief. I remember vainly cultivating the role of a raconteur and telling a number of worthless stories. I was of a worldly disposition, and pleasure loving, and I went somewhat into society. I was thought to be a good dancer, and I remember leading the cotillion in Boston. On discovering my own weakness, and that one must make a decision, I was led to turn to Christ, and was finally confirmed.

I had been led to an intellectual and perhaps some religious interest in the Church of the Advent. God, as we know, works slowly, and there was a double movement going on in my soul. But I think it was at Cambridge that I had a final wrestle with the problems of belief and faith in Jesus Christ. By God's grace, I was enabled to surrender myself to the Divine Master. I believed what He said, because He said it; and desired to do what He would have me do, for I belonged to Him. I began to use the *Paradise of the Christian Soul,* and perhaps other devotional books. But after Christ and His dear personality had been so realized, the question naturally followed, "How

was I to know what His teaching was, and what, as a Christian, ought I to do to be remoulded by it?" It became clear to me that the Gospel came into the world in an institutional form, and that Christ founded the Church in which He and the Holy Spirit dwell, and that it was *in* the Church, and *through* the Church that I was to know what I was to believe and do.

But the problem was still unsettled, until I was enabled to see which was the Church. Rome claimed to be exclusively the whole Church of Christ, but this was to leave out the fact of the great Eastern Churches which have existed from the Apostles' times, and regarded Rome as in schism and heresy. I saw also that we must not confine our vision to the Church as a body existing on the earth only. The Church, which was the mystical Body of Christ, consisted of the Church Triumphant in Glory, and the Church Expectant in its state of purification, and the little portion called the Church Militant, which was on earth. They three together made up the one Holy Apostolic Church, which was united to Christ by sacramental grace; and however union might be disturbed, its unity was indestructible.

The Anglican Church, while rejecting the Papacy, held the ancient Catholic Faith, and declared it by a living utterance in its Prayer Book. For the divisions of Christendom, though they hindered the promulgation with ecumenical authority of new dogmas, left each portion of Christendom a living agent, to declare the faith once delivered to the Saints.

In the Anglican Church I heard a living Voice, declaring the ancient Faith, and possessed of the priesthood, the sacraments, and the ancient worship of the Church. Thus I was led to adopt these two principles for my religious guidance. I believed wholly in Christ and in all He said, because He said it; and in His Church, because it was the living organism through which He spoke and communicated Himself to us.

I was led on from this into a realization of the priesthood, and of God's call to me. The next step in my spiritual life was a realization of the truth of a vocation. God gives to every man a mission or vocation in life. He gives this in different ways, and if only one will follow it, it is a guarded and heavenly lighted road leading up to the eternal mansions. Here, I had to go through a struggle with myself. All that this world could offer in the way of comfort and earthly happiness was proposed to me if I would not give myself to the ministry. Also, I was greatly urged and tried by a question of duty. Ought I not to give myself to the great cause then agitating the country—the great anti-slavery cause? I was tried also with the deep sense of my unfitness and unworthiness for the priestly life. But the voice of the Master said "Come," and I ventured on the waters. All true and all religious vocations require a venture of faith. We have to learn to take the step in air, and find the rock beneath. And so the great idea of priesthood, its meaning, consecration, and special union to Christ began to take possession of me.

The time I am speaking of was in the early

fifties, and our Church was then much distracted by theological controversies, which divided churchmen into two parties, high and low. The Tractarian Movement had had its effect in America; indeed had sprung up here independently; and it was a time of much religious excitement. There was a small school called the Connecticut high churchmen. They seemed to exclude from their vision the whole Eastern Church. They looked upon Rome as an apostate sister. They regarded low churchmen as no churchmen at all, and the denominations were outside the body of Christ, and the Church of Christ seemed to dwindle into a very small and insignificant body indeed. I felt, if this were the teaching of high churchmanship, that I was not a high churchman. In respect of the low church party, I loved their evangelical principles and internal piety, and trust in the merits of Christ, but they seemed to leave out the sacramental system of the Gospel. If the Gospel had its subjective side, it had also its objective one. Having been brought up at the Advent, I loved the orderly ceremonial of the Church, and the principles of divine worship involved. But just at this time I recall the publication of a book, the *Directorium Anglicanum,* which was far ahead of any of the ritual used at that day. I was in a somewhat captious mood criticising it, when an old priest, a noted leader of the low church party, rebuked me. He said: "If I should live my life over again, I should act very differently. There is nothing concerning the worship of God but that should be regarded with care and reverence."

I was led to offer myself for the ministry. Bishop Southgate, my rector, gave me his blessing on my choice. I went to Maryland and was ordained by Bishop Whittingham to the diaconate and to the priesthood.

As I went on in my clerical work, and saw the greater growth both of Rome and of sectarianism in comparison with ours, I was drawn greatly to consider the religious life. I began to read Lives of the saints; and the life of Stephen Harding, so exquisitely written by Dalgairns much affected me, Here, too, in France was the Curé d'Ars, like another Elijah, working miracles and drawing thousands to the Confessional. And afterwards I learned about great Father John, of Russia. God seemed capable of raising up men of extraordinary sanctity in union with Himself. I felt no doubt that Wesley in the 18th, and Moody in the 19th centuries, were special ministers for God, for the arousing of the nations. Heroic women had, in our Church, given themselves to the religious life; why should not men unite together under the counsels that had been given by Christ, to serve our Church? Were those sorrowful words of Newman to be permanently true: "O my mother, whence is this unto thee, that thou hast good things poured upon thee and canst not keep them, and bearest children yet darest not own them?" Had the Anglican Church no place within her for those who loved her and would lay down their lives for her sake? Was not the Scriptural reproach of having a miscarrying womb and dry breasts to be done away with? Could not the Holy Spirit breathe

upon the dry bones, and, bringing them together, make them live?

As I have elsewhere said, I went to my Bishop about the matter of reviving a religious order of men for mission priests, and I obtained his encouragement and blessing.

It was about this time that I began to practise a more ascetic life. I do not say this in any commendation of myself, or in the way of recommendation to others. "Early piety," as Faber says, "is never very wise." God leads people on in different ways. The heroic asceticism of a Pusey is not the way for all God's children. I began taking discipline, sleeping on the floor, saying some prayers at night. Afterwards, when I went to Cowley, Fr. Benson allowed me to give up our mattress, hard as it was, and sleep on a board, which I did for some time. I began wearing a steel belt with spikes in it, and had one fierce hair shirt, in which, for a number of years, even at the Advent, Boston, I preached the Three Hours on Good Friday. I think the hair shirt greatly put me out one day and made me quite cross, and I began to think that this was the ordinary way in which it acted. It seemed to be based on the homœopathic method of raising a disease in order to conquer it. I do not know that this asceticism was so wise, but I do know that the crosses and trials and suffering God gave me greatly affected my own life. It is, of course, the mortifications and trials which God sends, and the temptations He allows, which most effectively work the transformation of the soul.

Now in respect to my prayers. There was one

which grew upon me, and was many hundred times repeated in various ways and with amplifications:

"Oh God, dearest and best, may the increase of Thy accidental glory be the chief end of my life! May Thy ever-blessed making will be the law of my being and of all my actions and desires! May Thy transforming and uniting love be the permanent and imperative motive of all my actions, duties, labours, thoughts, and words! May the life of my blessed Lord be the model and mould of my own, that being melted by penitence, I may be re-cast and re-created in Thee! May the Holy Spirit so rule and govern my interior, all my emotions, fears, hopes, sorrows, and joys, that I may rest peacefully in Thee, and be an instrument for the conversion of others!"

This prayer I used to call *my* prayer, and in varied forms used it, and have continued to do so, till my later years.

It was at Cowley that I had the blessing of being under the spiritual instruction of that dear and wise saint, Fr. Benson. He started me in with a thirty days' retreat, and gave three meditations a day; and I used to keep this Retreat for a number of years.

I remember many of this wise man's maxims: "Do your work for God, and leave it with God," was one of them. He impressed upon me our nothingness, and the necessity of an absolute consecration of all our being to God. He developed the wonderful life of the counsels of obedience, poverty, chastity, in a marvellous way. As he dwelt upon the everlasting Voice of God calling us, it seemed

as if the Voice issued from the depths of eternity. The tremendous reality of his own life, and of his teaching, surpassed anything I had read. Along with this, there was a sweetness and gentleness and kindness and courtesy that turned his virtues into beatitudes. His own life reminded me more of Peter of Alcantara than of any other continental saint. His labours were marvellously heroic, and he would often work eighteen or twenty hours a day.

Here let me say something about mortifications: Fr. Baker, in the *Sancta Sophia,* reduces all spiritual maxims under two heads: prayer and mortification.

The condemnation of asceticism is a frequent topic with a certain class of preachers who do not understand the Christian principle on which it is based. It differs in character from the asceticism practised in India, or by the Manichæans. They would punish or destroy the flesh, in which they believe some evil principle resides. But the Christian principle is not to free the soul from the body, but, as St. Paul said, to bring the body under subjection. It is, moreover, practised as a loving union with Christ, for He, although He mingled in the world, was the greatest of all ascetics.

In the intensity of their love for Him, the Saints have sought for a share in His life. Unless love enters into the ascetic practice, it is worthless. But every act of mortification, like the abstinence from flesh meat on Fridays, little bodily mortifications, practice of any self-denial, which all good Churchmen practise, should be done out of love of

a crucified Lord, and be used as a means of increasing our love to Him.

A further development in my spiritual life took place in consequence of an illness which separated me for a year and a half from my parish work, and obliged me to go abroad. My natural enthusiasm, perhaps faulty spiritual ambition, had led me seriously to ask of God a cross. I yearned for a stigmata of some kind. "Crosses," as Dr. Pusey had said, "were the sure tokens of God's love." "Do you wish to know whether God loves you? Ask, has He given you a cross?"

A prayer for one is, however, rather an act of presumption. It is more likely to be a prompting of nature rather than of grace. It assumes self-reliance, and there is a great deal of self in it. But God, who often gives that He may break, took me at my word, and sent me one. I had long been praying for a special token of God's goodness in the bestowal of a certain gift upon a soul in whose progress I had been much interested. I asked Bishop Whittingham to join with me in prayer for this object. And the result was most sudden, significant, and startling. Not to go farther, it did, however, to my astonishment and grief, bring a serious trial and blow to myself. The cross I had asked for came indeed. At first I resisted it, did not see its reasonableness, did not properly connect it with God's good dealings. At this time, God allowed an illness to come, which for a time incapacitated me for my work. So I went abroad. It was a great trial. I was greatly depressed. If in earlier life I had passed through the state that John of the

Cross calls the "night of the senses," this experience led me through the "night of the soul." My heart was deeply wounded. I felt stripped of everything. I seemed to be bereft and lonely and deserted. Sensible grace was at a low ebb. Nature and mere reason seemed to be getting the ascendant. Of course I was largely affected by my physical condition.

One Sunday I was at one of our churches, and began listening to the preacher. I could not help saying to myself, "This is the poorest, feeblest, weakest sermon I have ever heard. How can any man get up in the pulpit and read out such common-place?" I felt a pity for him, when he stumbled out a sentence which went like an arrow from God to my heart. "God," the preacher said, "never gives us good desires to disappoint them." I knew He had given me mine, and I felt from that moment that He would fulfil them. The simple words of the preacher caused a great uplift to my soul. I held on to my devotions, especially to the Blessed Sacrament, which I studied anew. And though deprived of so frequent means of grace, I made some gain in self abnegation and self renunciation and the inner life. Illness and bodily weakness brought their blessings to me. I passed to humbler condition, and, I hope, a nearer walk with God. At Christmas God gave me, as He is ever willing to do to all souls, a Christmas gift. I had humbly asked Him to bestow me something out of the inexhaustible treasures of His grace. He had opened, it seemed to me, the inner door into the chamber of His Passion and of His

love. How marvellous was the revelation of His purifying, illuminating, persistent love and grace! The saints, if they knew me as He did, could not but give me up. He alone knew me, and the full range of my infirmities, weakness, failures, and sins. But the Lord who knew me through and through, in spite of all, loved me, and I could trust that love. And with this new revelation of His love, there was also given a further revelation of the depth of my own sinfulness and ingratitude, and the malignity of my own nature. So to my life prayer, there came ever to be added the petition that God would deliver me from all self-interest, self seeking, and self love.

And here I have to note a practice some would condemn. Alone, and without any other opportunity of receiving the Blessed Sacrament, I celebrated by myself. It had to be done with great simplicity, yet perhaps with more intensity of reverence and devotion. From my chamber, which had an outlook across Lake Geneva, I had before me in the distance the great white cap of Mont Blanc. It glowed in the morning and setting sun with lambent fires, and looked like an altar uplifted to God. Somehow the sense of its greatness and purity touched me, and was a parable of the soul. Its broad foundations rested on the earth. Down its sides and in its valleys flowed the streams of penitence; but above, looking to Heaven, it was glorious in its purity, and transformed as by a fire from heaven, which glowed within.

But God had not done His purifying work in me.

He saw fit to allow me to have a yet greater trial to the emptying of my soul. If there was one thing about which my affections clung, it was the Society of St. John the Evangelist. The re-establishment of the religious life among men, and in the form of an order of mission priests, had become the cherished object of my life. I had, in a small way, aided in its planting and development, and God's blessing seemed to rest upon it. It had extended into England, America, Africa, and India. In America we had two houses and churches, one in Philadelphia and the other in Boston. Owing to the very able workers I had with me, the work grew among the wealthy and intellectual, the parish congregations were very large, and the influence of the Fathers was felt throughout the diocese. We were not very extreme in our ritual, but with all loyalty to our Communion we taught the Catholic Faith. Everything was happily progressing, when a trouble came. Looking back, one can see one's own failings, and believe much was owing to misunderstandings and the craftiness of Satan. Very few Americans had joined us, and we were pressed with the objection that we were a society under a Superior not a member of the American Church. A question having arisen concerning our duty, the Americans felt that loyalty to their own Bishops, by virtue of their ordination vows, took precedence. It was a very painful time. The questions created much misunderstanding. I had to bear much harsh treatment, and that from old friends. Amongst other things, it was said that I was breaking my vows, and again, that I was los-

ing my mind. Naturally, I could not but feel this very much. I was tempted to think that persons who were not Christians would not act in such a way. I felt I was like a door-mat on which every one was wiping his muddy boots. My great desire for the soul's progress had come to naught. The harm done amongst Catholics was a great pain to me. I retired to my little brick-lined cell, sick at heart, and could only take refuge in God. One thing I became determined about, I would not give up Christianity because some did not act as Christians. I would not leave my post and duty as a priest of the Church. I would accept whatever was God's will in my regard, whatever the suffering might be. I would resign the dearest idol I had known if it was His good pleasure. I did not ask or wish anyone to agree with me, if he thought I was in the wrong: I would, from the bottom of my heart, for Christ's sake, forgive those who opposed or differed with me. I would try and see my own faults, with God to show them to me, and be penitent for them.

All this was a slow work. I felt so sore that I exclaimed, like one who was under torture, when his limb was crushed, it did not matter what more was done to him, for he could not suffer more. God knew how I had failed in many ways; how strong self, with all its ambitions and desires, was; how necessary it was for my heart and will to be humbled and crushed. One can, in old age, be thankful for it all. Not one sorrow or pain would one miss. It did not do all it might have done, but it helped

me, made me more real, somewhat emptied me of self, wrought a spirit of charity in me, and I got up and joined the host of forgiven cripples, and went stumbling on to God.

CHAPTER III.

"CAN THESE DRY BONES LIVE?"

If we may look for hidden and little beginnings of God's great purposes, we may find one in the connection of our Church with the saintly work of the house at Little Gidding. The holy Nicholas Ferrar was a member of the London Society that set forth the enterprise of the Virginia colonization, and we recognize as one of its objects the establishment of the Church there and the conversion of the Indians.

The Church at this time in England, however, was in a low spiritual condition, and this may be the cause of the subsequent difference in churchmanship between Virginia and New England. The Virginians were conservative and held on to the Church as they had received it. In New England, the Church had to maintain itself against the fierce prejudices of the Puritans, and this forced it to a fuller grasp of Church principles and its life.

After the Revolution, a great effort was made to obtain the Episcopate. The colonists up to that time had been under the jurisdiction of the Bishop of London, who never visited them. The clergy, especially those of Connecticut, New Jersey, and New York, desired Bishops as essential to the

preservation of the Church. The scheme was violently attacked by sectarians and some in the Church, as likely to bring in the English system of Episcopal rule over the clergy, and tithes imposed upon the laity.

It was, however, contended that the Episcopate was to have no connection with the civil government whatever. The Bishops were not to be appointed, but elected by clergy and laity. The Bishop was to govern along with a council of advice elected by the Diocesan Convention. The establishment of the American Church has been regarded as the greatest of all reformations. Up to that time, from the days of Constantine, State and Church had been united, sometimes to the detriment of both parties. But now the American Church was to be free, and the responsibility of growth rested on herself.

The Episcopate was at last obtained. First, by Dr. Seabury, from the Scottish Bishops on the 14th of November, 1784, at Aberdeen. It was a wonderfully providential event, as it brought, through Seabury, our Church under the influence of the Scotch Liturgy. The Scotch Liturgy differed from the English, showing signs of a more Eastern origin, and in its recognition of the great Eucharistic Sacrifice.

Seabury, it is said, was willing that changes might be made in the offices of Morning and Evening Prayer, if he might direct those relating to the Eucharist. It was this that gave the American Church the more full and Catholic recognition of the Holy Eucharist as the great Christian sacrifice.

Seabury said that he left it to men of another generation, who were to come after him, to restore the losses in the offices. The *Magnificat* and *Nunc Dimittis* had been left out, the *Benedictus* had been abbreviated. The Nicene Creed was practically bracketed, and the recitation of the clause in the Apostles' Creed, "He descended into hell," was made optional. All of these blemishes have now been done away. Seabury's words have become true, and our grand canon in our Communion service will ever be a monument to his wisdom and piety.

Early in the nineteenth century the Church's doctrines were extended by the administration of the great Bishop Hobart, who boldly declared that he was a high churchman. He founded a society for the distribution of the Book of Common Prayer. He was greatly attacked by the existing Bible Society for doing this, but he declared that he held that the Bible and the Prayer Book ought to be side by side in every house. His motto was, evidently, that the Church teaches, while the Bible proves.

It is thus interesting to note how the great Church Revival of the nineteenth century began quite independently in America. Before Keble had preached his great Assize Sermon in 1833, which is usually given as the date of the beginning of the Tractarian Movement, Seabury, Hobart, and others had laid here in America its foundations. But, as is well known, the Church revival met in England with fierce opposition. The low church, or Evangelical, party had lost much of

its early fervor and gained large political influence. The Bishops appointed were mostly from this school. They regarded the *Tracts for the Times* as full of dangerous errors, and violently denounced them. The theological system which taught that grace was given through the Sacraments was taken to be in opposition to the received doctrine that man was justified by faith, or, simply, trust in Christ's merits. The two ideas, rightly understood, were not really contradictory, but supplementary of each other. Christianity has its objective and its subjective side. While the Sacraments are means through which Christ acts and bestows His gifts, faith and repentance are the subjective and necessary conditions for their profitable reception.

The controversy in England and America began to be very fierce. Each party appealed to the Scriptures, the Prayer Book, and the Articles. The contest at first raged about the doctrine of the Apostolic Succession and the remission of sins in Baptism.

In the American edition of the Prayer Book the doctrine of the Apostolic Succession was clearly stated in its Collect in the Institution Office. It declared that God had promised to be with "the ministers of Apostolic Succession to the end of the world."

The doctrine of Baptismal regeneration was also clearly stated, for after every baptism the minister gives thanks to God that "this person is regenerate." The Articles were shown by the Tractarians, and especially by *Tract 90,* to be patient, in

their true literal and historical meaning, of a Catholic interpretation.

In Holy Scripture, in the sixth chapter of St. John, fairly interpreted, there could be little doubt as to the Real Presence of Christ in the Eucharist, and the new birth from above was ever associated in Holy Scripture with the one act of water and the Spirit.

There was connected with these teachings a slight improvement in the arrangement of our churches and some details of our worship. The ordinary arrangement, as is now seen in some survivals of the old church, was to have a high pulpit, beneath it a desk for the clergyman, sometimes a lower one for the clerk who made the responses; and beneath this three-decker arrangement there was a plain table for the Communion. The prayers were said by the minister in a surplice, though this was never adopted in Virginia by some of the clergy. The minister went out at the end of the prayers and changed it for a black academical gown to preach in. Any innovation of this order was visited by riots in England, and the denunciations of the Bishops.

Bishop Eastburn of Massachusetts, an earnest but narrow Calvinist, would not go to the Advent because there was a Cross on the wall over the altar, flowers were at times placed on the altar, and the prayers were said stall-wise. Good old Dr. Edson of Lowell told me that when he began to say the prayers in that way, Dr. Eastburn being present, the Bishop rose up, came to him, and took him by the shoulders, and forced him to turn

around with his face to the people. The great Bishop McIlvaine of Ohio forbade any altar with a solid or closed front. It must be, he said, an honest table, with four legs. But a growing knowledge of architecture led to some improvement in the church's appointments, and recessed chancels took the place of the old three-decker arrangement.

The low church opposition took next the form of personal attack, and the ordination of young Carey, a student at the General Theological Seminary, who held Catholic views, was publicly protested against. Attacks were made on Bishop Onderdonk of New York and Bishop Doane of New Jersey, which were instigated by the low church party spirit. One proof of this is seen in the fact that in the judgment of the court in Onderdonk's case, the low churchmen voted for condemnation and the high churchmen for acquittal.

These contests, so full of human bigotry and uncharitableness, greatly checked the growth of the Church. The Church herself, by her internal strife, has been her own greatest enemy.

In 1844 General Convention was stirred up to take action and endeavor to deal with the Tractarian Movement. But you could as little check its onward career by resolution as you could, by addressing a series of them to an advancing locomotive, stop its progress. In spite of the desertion of Newman of England and of Bishop Ives of North Carolina, the work continued to grow. It was of God and could not be stopped. It was a promulgation of the truths in the Prayer Book.

It was an assertion of the Church's right to her ancient heritage of worship.

Early in the fifties, Bishop Eastburn, urged on by the low element, brought the Rev. Oliver S. Prescott, an assistant at the Advent, to trial. The writer, who was at that time a law student at Harvard, attended the three trials to which he was subjected, and took notes. The Hon. Richard H. Dana, a noted lawyer and staunch churchman, was Fr. Prescott's counsel. It was proved that Fr. Prescott had offered to hear confessions privately and to give absolution. He had also in a sermon spoken of the Blessed Virgin Mary as the sinless mother of a sinless Child. The trials lasted some years, the first having failed for want of particularity concerning time and place in the indictment. At length a conclusion was reached. It was evident that the phrase "a sinless mother of a sinless Child" might be differently construed and did not necessarily involve the doctrine of the Immaculate Conception. But in respect to confession, the judgment was different. It was that, "though the charge was not proven" as to Fr. Prescott's having heard confessions privately, nevertheless, he must "agree that he would not preach it, and until he so agreed he should be suspended from the ministry."

So far as the Church at large was concerned, the brave stand taken, and the fulness of the Anglican authority cited in favor of sacramental confession, were such that a new impulse was given to the Church's doctrine and principles. The effect on the Church at large was contrary to what low

churchmen supposed it would be. Dr. Whittingham, the great and learned Bishop of Maryland, wrote Fr. Prescott and invited him into his diocese. He said what a Bishop could do, a Bishop could undo, and he released Fr. Prescott from any obligation to obey the decision of the Court, in his diocese.

One of the most significant events in our Church history was the founding of Nashotah House. James Lloyd Breck, with two others, came out from the East to found a mission. They lived in community, they had some rule of life. They had not to avow poverty; poverty was upon them. Their lives were very hard and heroic. They thought nothing of walking ninety miles or more through the forest, in order to reach a little consecrated church for their ordination. Of course, there were men then, and Bishops, who said "It will come to naught," advised against it, and tried to keep men from joining it. But a work was planted which, passing through many vicissitudes, nevertheless has given hundreds of clergy to the Church. It is one of the greatest lessons the Church has had, of faith. We would like to dwell upon the noble work done by Bishop Kemper and Philander Chase and others, but we only mention this to show how the great struggle was going on, and though opposed, the Church was slowly responding to the Holy Spirit's guidance.

It was but natural after this that in England, as well as in America, contests arose over the doctrine of the Real Presence. Mr. Bennett said he taught that there was "in the Sacrament an actual

presence of the true Body and Blood of our Lord." It was there by virtue of the consecration, and extended to the communicant, and separately from the act of reception. He held that the communion table was also an altar of sacrifice, and that adoration was due to Christ in the Sacrament on the ground that under the veil of bread and wine was our Lord. The Privy Council declared this not to be contrary to the Church's allowed teaching. Though the Privy Council is not a Church court, nevertheless the decision of these lawyers at this time gave much encouragement to churchmen.

The same doctrine was taught in America. In a note to a famous sermon preached in 1836 by Dr. Samuel F. Jarvis before the Board of Missions, he wrote: "We have no right to banish from our communion those whose notions of the Real Presence of Christ in the Sacrament rise to a mysterious change by which the very elements themselves, though they retain their original properties, are corporally united with or transformed into Christ."

But at this time the Holy Communion was celebrated very rarely; in a number of cases not once a month. A very devout woman, Miss Seton, who subsequently left our Church for Rome and founded an order for Sisters of Charity, went to the rector of Trinity Church, New York, and asked for more frequent communions. But as she was refused, she turned elsewhere to find that fuller satisfaction of communion with her Lord.

It was in 1844 or 1848 that Dr. Muhlenberg, Dr. Croswell, and others, met in New York to consider

the question whether it was possible in the Episcopal Church to have a weekly Eucharist. Not long after, a Sunday celebration began in a few churches, one of which was the Advent in Boston.

Attention was now especially drawn to the doctrine of the Eucharist. Bishop Whittingham had taught me that "one ought to go to the death for the doctrine of the Real Presence."

Later on a great controversy rose between Dr. Craik of Kentucky and Dr. deKoven. The latter contended that while in Baptism there were but two parts of the sacrament mentioned, in the Catechism three statements were made respecting the Blessed Sacrament. There was in the latter the outward sign of the element, and the inward part or thing, the Body and Blood of Christ, and the grace of the Sacrament, which those received who communicated worthily. He denied the old doctrine of Transubstantiation of pre-Reformation times, which taught the destruction of the elements. He did not hold to the Lutheran Consubstantiation theory that the two parts were in some way mingled together. The union was caused by the act of consecration and the power of the Holy Ghost, but it was a sacramental union and a mystery. He asserted the fact of the Real Presence, but would not define the how.

It was thought by most that he gained the victory in the controversy. The great transaction is one which takes place, not in a natural order governed by natural laws, but in the spiritual organism which is the Body of Christ. It is the non-

recognition of this fact that has led to such unwise controversy.

But to return. The advances which were being made in the Church became more and more distasteful to the extreme low churchmen. They saw, however, at last, and admitted, that the high church doctrines had support in the Book of Common Prayer. They said it contained "Roman germs." They admitted that it taught Baptismal Regeneration. One of their leaders explained how he came to this conclusion. He had always held that it was in consequence of the faith of the sponsors that the hope of regeneration was expressed, but on the occasion of his administering baptism privately, he saw that no sponsors were required, and the Church in her prayers stated the same truth, that the person was regenerate. His theory thus fell to the ground.

Another one, who subsequently became a Bishop in the Reformed Episcopal body, said, "Fr. Grafton, you are right in holding that the Prayer Book teaches the doctrine of the Real Presence. I don't believe in that doctrine, and therefore I have left the Church."

So the low church party tried to get the Prayer Book changed. The Church in General Convention refused to do this. Presently a number, led by Dr. Cummins, Assistant Bishop of Kentucky, left the Church and began the formation of a new sect.

It is quite clear that the Reformed Episcopalians have no valid Orders. One reason is, they had no intention, when their first Bishop was set

apart, to make him a Bishop in the old sense of the word. It was thus different from the case of the consecration of Archbishop Matthew Parker. There all the four Bishops who were consecrators, were the official agents of the Church and used her own Ordinal. In that Ordinal the intention of the Church was explicitly stated that its object was that the ancient orders should be "continued." As the consecrators acted as agents of the Church, they could not by any private opinions or belief alter the intention. It was different in the case of Dr. Cummins. He was founding a sect. His own expressed intention was the intention that governed his act. As he proclaimed at the time that he did not believe in the ancient doctrine of the Church concerning Episcopacy and Priesthood, he did not make a Bishop. It was something like this: Suppose a man should define that by the term *bishop* he meant one who opened the church, made the fires, swept and took care of it; in other words, defined the office and work of a sexton. If he laid his hands on one and prayed that he might be a bishop, since he defined the term bishop to be only a sexton, only a sexton would be made. The exodus, thus, of these low churchmen was in the nature of a demonstration of the Catholicity of the Prayer Book.

As the century went on, a new school of theology arose. It came to be called the broad Church. The discoveries of science, the new doctrine of evolution, the different methods of historical research, led some to seek a reconciliation between the old Church teaching and the spirit of

the age. It was marked also by a growing spirit of philanthropy and an enthusiasm for humanity. It had, thus, its good side. But each school of the Church has its weak side. The high churchman, emphasizing the institutional form of the Church and the need of authority, tends, if not balanced, gradually toward a papacy. The low churchman, with his subjective view of religion, weakens his realization of the objective side in Church and Sacraments. The extreme of the Broad or rationalistic school tends to break with tradition and authority, and with the facts stated in the Creeds. But just as the low church negations were checked, so it has come about with the rationalising broad school. The Church's discipline is like the movement of a great glacier, which gradually throws out from itself substances foreign to it. And so it came to pass that Bishop Colenso in Africa, MacQueary and Dr. Crapsey in America, ceased to be teachers in the Church.

The Catholic movement, which had been largely academic in the sixties, greatly developed its scope and effectiveness by increased ceremonial. Then again another series of attacks began. The low church party raised a large sum of money and formed a society for the purpose of crushing out Ritualism. It appealed in England, eventually, to the highest civil court, that of the Privy Council. There were decisions *pro* and *con,* and some things were allowed and some not. But the Privy Council was not regarded as an Ecclesiastical Court, and rather than obey it, priests went to prison. It was the beginning of what began to

be called the Victorian persecution. Her Majesty it is said, was very much displeased that such a stain as a religious persecution should be placed on her reign.

In time the convicted priests were released. They had nobly suffered, and taught the English nation a great lesson. The Church also came to realize better her own spiritual character and her independence of the state. A desire for disestablishment, or at least for a readjustment of the relations of the two, began to be popular. Convocation, which had been silenced for 150 years, had resumed its sittings. A Lay House was added to help give expression to the mind of the laity. In 1867 the first great mission in London, originated by the Cowley Fathers, was given, and 146 churches united in the effort and some 60,000 persons were in daily attendance. An heroic missionary spirit was developed, and mission houses were established in London, India, Africa, and elsewhere. Clergy Houses where priests lived in community life were established. The clergy began to go to the yearly retreats, and those given by Carter, Randall, and Benson were remarkable for their deep spirituality.

The Cathedrals became centers again of missionary effort; St. Paul's especially, under the ministration of Dean Church and Canons Gregory and Liddon. I remember praying, in Dean Milman's days, as I saw the Cathedral dome out of my little garret window, that the daily Eucharist might be re-established there, and I used to send

penitents down to St. Paul's to pray for this. At last it came.

What is called the Ritualistic Movement made steady progress. In America the Ornaments Rubric had been omitted from the Prayer Book, and the result was that it gave freer scope to the development of ritual and ceremonial. However, it met, as every forward step is met, with fierce opposition. The Church was roused by partisan efforts into a fury and panic. The opposition said it meant to crush out Catholicity. If they could not get the Prayer Book altered, they would forbid all acts of worship offered to Christ in the Eucharist. But, as Dr. deKoven said, you may pass what law you please, you cannot prevent the inward worship of the heart and adoration to our blessed Lord. The Canon that was passed proved to be futile. It was held, even by those who opposed ritual, to be unconstitutional. The Church's Prayer Book could not be altered, nor the Church's worship regulated, by canon.

As an evidence of the marked way in which God protected the Faith, it was not noticed that the canon itself was fatally defective in respect to the object sought. For while it forbade all acts of worship in any form to be paid to the elements—no one does that—it did not forbid worship to the *consecrated* elements. A great jurist and ecclesiastical lawyer said that no one could be condemned under such a canon. But at the last revision this canon was repealed. How wonderfully God has protected the Faith of our Church!

We are, of course, opposed by a body of skil-

ful legislators, whose effort is to undermine the whole movement under the specious plea for unity. Our Lord prayed for both unity and union, and the desire of it must be agreeable to His will. But it must be sought in a right way and on right principles, or more harm than good will be done. During the last century the Holy Spirit has been striving with our communion, leading it to the recovery of its Catholic heritage, and the Church has been responding to this leading. The Holy Spirit has also been pleading with the Roman Church, calling it back to primitive doctrine and true Catholicity, and it has rejected the Spirit's guidance and become more papal. Union with Rome is therefore an absolute impossibility. Her term of union is simply submission to monarchical Papacy. The Eastern Church asks, not for submission, but whether we are of the same faith, and if so, we are brethren. That which stands in the way is the clause in our Creed which we inherited from Rome, speaking of the procession of the Holy Ghost from the Father "and the Son." For one, I should be willing to have these unauthorized words omitted from the Creed.

Looking back, what great things hath God wrought! It is said that Newman placed beneath a picture of Oxford hung in his room, the words, "Can these dry bones live?" The answer is, *Circumspiceri!* His melancholy and despairing farewell came from a broken heart. His subtle intellect could cleverly defend any theory that, at the time, presented itself to his imagination. Pusey was so different. His dominant principle was sub-

mission to the authority of the Church. His great mind was filled with vast stores of learning, and his humility was that of a little child. John Mason Neale was a far better prophet than Newman. What Neale saw in a vision has come to pass:—

"Again shall long processions sweep through Lincoln's minster pile:
Again shall banner, cross, and cope gleam thro' the incensed aisle;
And the faithful dead shall claim their part in the Church's thankful prayer,
And the daily sacrifice to God be duly offered there;
And Tierce, and Nones, and Matins, shall have each their holy lay;
And the Angelus at Compline shall sweetly close the day.
England of Saints, the peace will dawn—but not without the fight;
So, come the contest when it may—and God defend the right!"

CHAPTER IV.

"THE RELIGIOUS LIFE."

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (St. Mark 10:29-30).

The religious life is sure to raise up many adversaries. The unbelieving, the carnal minded and unspiritual, cannot understand it. It is of God, and their minds are closed to the Divine Light. It is like the Cross, "a stumbling-block to the worldly and foolishness to the age." It arouses their hatred because it so testifies against their own views of life. The sensualist Byron wrote that the monks were men who

> "In hope to merit heaven,
> Were making earth a hell."

And so in hatred, rather than pity, many look down upon these Christian athletes and soldiers of the Cross.

The popular self-government of the monastery laid the foundation of the European democracy. But it has been singularly accused of being dangerous to society because it cultivated obedience to rule. It has been admitted that they were seats of

MEMBERS OF THE ORDER OF ST. JOHN THE EVANGELIST, 1903
(Cowley Fathers.)

learning, and preserved through the Middle Ages the seeds of it.

"The fretfulness, impatience, and extreme tension of modern literary life," says Lecky, "the many anxieties that paralyze, and the feverish craving for place that perverts so many noble intellects, were unknown to the monk." The monkish scholar pursued his studies in a spirit which has now almost faded away from the world.

It is another popular argument that the monastic system, and by that is meant the religious life, has done its work and is not suited to our age. This overlooks the pregnant fact that the religious life has adapted itself in different forms, from the earliest times, to the wants of society. It first manifested itself in a hermit form, when the Saints went out and peopled the Thebian desert. They went into the wilderness like their Master, because there they believed they would most successfully wrestle with the evil one. St. Benedict gathered up the scattered hermits into community life and founded at Monte Cassino the marvellous order that endures even to this day.

When the need came for missionary work, St. Francis of Assisi and St. Dominic founded their respective orders of friars, who went about, as did our early Methodist circuit riders, preaching the Gospel. When there came the upheaval of the Reformation there arose military organizations, chief of which was the Jesuits, under the direction of Loyola. These were not monks, they kept not the recitation of the divine office in common; they wore no distinctive garb; they gave themselves espe-

cially to education. And along with this movement, St. Vincent de Paul took the nun out of her cell and made her a Sister of Charity, and St. Francis of Sales instituted the Order of the Visitation, dedicated to the work of the education of women.

If ever there was an age that needed the witness of the religious life and its dedication to philanthropic work, it is ours. As Cardinal Newman once said, "The quasi heathen of large towns may not be converted by the sight of domestic virtues and domestic comforts in the missionary, but the evident sight of disinterested and self-denying love and a life of firmness will influence and rule them." This has been proved by the lives and work in England of such men as Mackonochie, Lowder, and many others, and by the affections which the Sisters show in their enduring ministrations among the sick and needy, and in the lowest regions of crime and misery.

Again, the abuses and corruptions which in these twenty centuries may be found connected with the life are greedily pointed out, forgetful of the continual presence of the spirit of reform and revival that has ever marked the life. Surely, the argument of abuse is of no force against us. The Bible, and Christianity—indeed there is no human institution that has not suffered from abuse. *Corruptio optimi pessima.*

"The innate principle of monasticism," writes Rev. F. C. Woodhouse, "is the life of God." The devout soul desires God above all things, and God alone. It seeks solitude that it may better com-

mune with God. As it grows in likeness to Christ, it is forced to imitate His life of mercy for the bodies and souls of men. "They do not flee away from the world in order to escape duties, trials, or temptations, but to meet them as valiant soldiers of Jesus Christ." It is "an honest and literal acceptance and fufilment of our Lord's precepts in the Sermon on the Mount, and has adapted itself to the requirements of all times and all environments."

Dr. Liddon, in his famous sermon on a Sister's work, eloquently describes the influence of a Sister's life as bearing witness to a future life, to attain which the sacrifices here involved were to be counted as nothing. Many a man that could not be reached by logical argument is reached by this objective demonstration of the truths of Christianity. What is it, the worldly man says, that upholds these persons in the great sacrifices they certainly make? What enables them to persevere in their life of hardness, self-sacrifice, and devotion? There can be but one answer: it is the supernatural grace which comes to them from Christ.

I once overheard a conversation between two Unitarian ladies who were interested in a Children's Hospital. "Why," said one, "do we have Sisters here? They are Church women, we are not. Why not get some of our own society to come in and do this work? " The answer was, "We have tried, and cannot." "Do you mean to tell me that it is only among this special class of Christians that we can get this high devotion and self-sacrifice? If so, then they have got some grace that we

have not." The life testifies to Christ in His Church.

It was part of the religious movement of the last century that we find in many countries a revival of the religious life. It astonished the historians and philosophers of our day. The life, according to them, ought to have died out under the influence of modern civilization. "But today," says Froude, "among other strange phenomena we see once more rise among us, as if by enchantment, the religious orders."

Montalembert said in his *Monks of the West:* "Not since Christianity existed have such sacrifices been more numerous, more magnanimous, more stupendous, than now. Every day since the commencement of this 19th century hundreds have come forth from castles and cottages, from palaces and workshops, to offer to God their heart and their life."

Not only have the old orders been sustained, but new ones in the Roman Church, like the Sisters of the Sacred Heart, and the Christian Brothers, and many others, have arisen. Our own Church has seen the rise of the Mission Priests of St. John the Evangelist, popularly known as the Cowley Fathers, and the Community of the Resurrection, and in America, the Order of the Holy Cross. We cannot enumerate them all. In England there is the Sisterhood of St. John the Baptist, with its mother house at Clewer, with its more than 200 Sisters, and with a great many branch houses, one of which is in America. St. Margaret's Convent at East Grinstead has some seventeen branch houses

in England and several in the United States. The Sisterhood of St. Mary, Wantage, has some sixteen houses, including one or more in India. The order of All Saints has fourteen or more branch houses, several hundred Sisters, and establishments in Africa, India, and our own country. There are a great many others in England: Sisters of the Holy Cross, Sisters of the Church, Sisters of Bethany, of St. Thomas the Martyr, and many others. We have here in the United States the great order of St. Mary's, now divided into three distinct provinces; the Sisterhood of the Holy Nativity, and a long list to be found in the Living Church Annual.

Slowly and gradually the prejudice against the life has been passing away. First the practical side of it addressed itself to our own practical age. For the Church has begun to realize its spiritual value. The Church realizes as never before that her true strength lies in her saints. It is the hands lifted up in prayer that sustain the warriors in the field. It is the spiritual life and devotion developed in our own Church that bring down increasingly God's blessings on it. To those who ask what reply shall be made to objections, or as to what has caused the revival of the Religious Life, the answer is, Christ founded it. It is an essential part of Christianity. It is dear to Him as the apple of His eye. He it is who has watched over it and blessed it and revived it in our own communion.

The time came to me when I felt both weak and unworthy, when I said "Why should there not be a religious order of priests in our Church as there is in Rome?" I could not but note the

growth of the sects in the town where I was. I looked around upon a large and fashionable congregation, comfortably seated in their pews, and felt stung by the text, "To the poor the Gospel is preached." In a cynical spirit one said to me, "That text ought to be written over your Church door, but with the addition 'Not in this place.'"

Bishop Harold Browne had written, "There is a danger that the English Church should die of respectability." I seemed to hear a voice saying, "Come, and make venture on the water." I consulted with my Bishop, who encouraged me to give myself to the life. And gladly, he said, he would do it if it were in his power to enter it himself. And so, in my feebleness and honest intent, I said "Here I am, O Lord; send me." I went to England, for I thought they must know more about the life there than here. I had known a number of very pious people and priests in America, but in England I met some of an apparently higher and more devout type. If a saint is one who heroically corresponds to grace given, such men as Fr. O'Neil and Fr. Benson belong to that class.

Gradually the Cowley society grew. I came back to America, and eventually opened a Mission House in Boston. Fr. Prescott took the headship of that at St. Clement's in Philadelphia. While not very successful in the growth in America, the society extended most successfully its work in Africa and in India. It was one of Fr. O'Neil's great desires that a house should be established in London, which has now come to pass.

We have said that Christ founded the life. He exemplified it in His own Person.

His life was ruled by three abiding principles. To give them their technical signification, they were poverty, chastity, and obedience. As to poverty, our Lord possessed nothing and went out to His great mission having no place whereon to lay His head. The foxes had holes, He said, and the birds, nests; but He was homeless. No Francis of Assisi, or John of the Cross, or Peter of Alcantara, excelled Him in His asceticism. Why did Christ so denude Himself? Man had lost by sin his union with God and the grace to attain a beatific end. Christ came as man to fight over again man's lost battle. He took His place, therefore, alongside of man as his brother and defender. He took His place alongside of man as an outcast, stripped of everything.

Again, concerning obedience, Christ was by His perfect obedience to fulfil the divine purpose in creating a creature with free will. He came, not like a modern reformer planning out for himself the way of man's redemption. The plan had all been laid down for Him in the Old Scriptures. Everything concerning the temple, feasts, and sacrifices, told of Himself as the Lamb of God. He read in the Prophets the story of His life and its terrible ending. The Holy Scriptures were to Him what to a religious is his rule. He was often quoting it and saying thus it must be, for thus the Scriptures must be fulfilled. Not only was He obedient to a rule given Him by God, but also His humanity was directed by the Holy Spirit. He

had a divine and ever-present Master. He was led by the Spirit. He listened to the Spirit, and "as I hear, so I speak." He poured His human mind, so to speak, into the mould of Holy Scripture, and was governed by it and by the Spirit of God.

The holy principle of chastity was especially manifested in Him. In its essence this means not only purity of body, but purity of soul. It means the detachment from all earthly love, that the love of God may be supreme. It was this that He taught the Blessed Mother and St. Joseph by His tarrying behind and being found of those in the temple. He revealed the truth that man's first duty, supreme over that even to parents, is to be about one's Father's business. He broke away from the tenderest of all ties when He left His Blessed Mother, abandoning her to the Divine protection, and went forth to His work. He trained her to bear the piercing of the sword which pierced her heart at the time of His Crucifixion. Poverty, chastity, and obedience—these lay at the foundation of His inner life.

Now in this life He trained the selected Twelve. He called them out to follow Him into closer relation than that of the other disciples. They were to be spiritual athletes. He made them, thus, sharers of His own life of hardness and danger. They were to be exposed to the persecutions which fell upon Him. They were to abide with Him in His temptations. They were to be with Him in the storm on the lake; they were to suffer hunger and be obliged to eat raw corn in the fields. They were to give up all. They were to leave father, mother,

and all that was dear to them. They were to leave their nets, and boat, and home. He organized them, also, as a band of men, as a society. He gave them a rule of life. He practised them in it just as a master of novices might do to those under him. He regulated minute particulars of their conduct. They were sent on a mission, and went two by two. They were to take no scrip in their purse. They were to be dependent upon what might be given them. They were to have no superfluity of clothing. They were to salute no man by the way, but keep a cloistered silence. They were to accept the hospitality that was offered. They were to eat such things as were set before them. And individually He subjected them to sharp rebukes. He told blessed Peter that he was like a stone, and told St. John that he did not know the spirit that he was of. He rebuked them for their want of faith, for their hindrances to Him in His work; for their hardness and the slowness of their faith; for the strife they had amongst themselves as to who should be greatest. He called them into union with His own awful Passion. They were to learn the depths of their own weakness, of their flight and desertion of Him. They were to be crushed to the earth before they could be raised up again.

He commanded them to do seemingly impossible things. They were to go to a place and find an ass tied and take it, saying only to the owner, "The Lord hath need of him." They were to go into the city and find a man bearing a pitcher of water, follow him, go into his house, and say, "Where is the guest chamber where the Master

may keep the Passover?" He trained them to believe and to do what He said, though they could not understand Him. In other words, He trained them in the principles of His own high religious life.

Concerning these principles of His own life and those in which He trained the Apostles, He left certain directions. While He gave commands which all His followers were to keep, He gave counsels which those who were striving after perfection might follow.

His three counsels were those of poverty, chastity, and obedience. They are called counsels of perfection, because by the practice of them, souls are brought into union more closely with our Lord's own life. Thus concerning poverty, He said to the rich young man who came to Him, "If thou wouldst be perfect, sell all that thou hast and give to the poor, and come and follow Me." When the Apostles were quarreling respecting who should be greatest, He put a little child before them, and told them that he would be greatest in the Kingdom of Heaven who became like a little child. Here He inculcated the law of especial obedience which those were to accept who would be great in the Kingdom of Heaven.

Concerning chastity, He said: "All men cannot receive this saying save them to whom it is given. There be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it." He there described a condition of celibate life which was to be of a permanent character. And to

those who embraced these counsels He declared, "Every one that has forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold and shall inherit everlasting life."

It could not be but that a life so commenced should show itself in the Church, which is His Body. It was at first impossible for women to live in communities, but we hear of their dedication in the case of the four daughters of Philip, who were said to be virgins, which was the technical name given to this class. They were also, as we learn from the Epistles of St. Ignatius, called "widows," in reference to their separate estate. As the ages went on, adapting itself to the various needs, we find the religious life in the hermits, the monks, the friars, and the clerks regular of our modern times. Every branch of the Church, East and West, has had its monasteries, and convents, and houses dedicated to our Lord.

The time came to me when, my heart burning with the fire of the love of God, and with loyalty to our own communion, I said to myself, Why has not our Church a part in it? It once had. It was crushed out by force. But if our Church was a living branch of Christ's Body, it had in it a resurrection power, and could not the life be reproduced?

We have seen how amongst women the first movement of revival began. The Trinity Sisterhood, those of St. John the Baptist, All Saints', and St. Margaret's led the way. It is noticed in olden times in the formation of communities of

women, that their first great founders had for their assistance the aid of saintly and wise men. St. Scholastica worked in co-operation with St. Benedict; St. Jerome found a fellow-worker in the widow, St. Paula; St. Francis of Sales guided and developed St. Frances de Chantal. The Roman Order of the Sacred Heart was founded by Mother Barat, assisted by Father Varin.

In the Anglican Church we find that God raised up certain great founders. Few, indeed, are called to be such. In England God gave us that wonderfully wise and gloriously and generously minded woman, the Hon. Mrs. Monsell, who, with Mr. Carter, developed the Clewer Sisterhood. Miss Sellon, less known, perhaps, but remarkable for her constructive power and life of prayer, worked under and was guided by the wisdom of Pusey. Dr. Neale, in his heroic spirit, called into existence a Sisterhood whose members, ready at any call of duty, went into the houses of the poor, and into fever-stricken districts and cholera hospitals, to attend the sick. Thus, with the noble-hearted Mother Alice, he founded one filled with the ascetic spirit and heroic perseverance. The Sisterhood of All Saints, founded by Upton Richards, had for its first Superior the Hon. Miss Byron, who brought her culture and her wealth, joined with a marvellous spirituality, to the cause of Christ. In this Sisterhood was to be seen in its training the effect of one of its great chaplains, Fr. Benson. In America the life of Mother Harriet, founder of St. Mary's, is most generally known. It would not be proper for me now here to speak of others, but if

the Anglican Church has come to her own, these orders and others like them will develop. Would that our clergy would preach more about the religious life, and women and men would give themselves in greater numbers to it. It is by the daily sacrifice and the religious life that the great battle would be won.

Against the life a common objection is that it involves vows. Now the taking of vows is part of the Christian religion. It is the teaching of our Book of Common Prayer. We take vows at our baptism; we take them at our confirmation; we take them when we enter into our marriage state; we take them when as priests or bishops we are ordained and consecrated. That our Lord sanctioned them is seen in this: He called men to take as celibates a permanent estate, and there could be no way of entering into such a state spiritually save by a vow.

What relation, has been asked, shall a sisterhood or an order bear to the Episcopate? We might return the question by saying, What should be the attitude of the Episcopate toward an order? The Bishops began by persecuting them. Dr. Neale was inhibited by his Bishop in England, and Fr. Benson by Bishop Eastburn in America. A Bishop, now passed to his rest, on my going to the General Seminary, said "such a man ought to be kicked off the grounds." I endeavored, as far as I could, to bring Bishops and sisterhoods into right relations. No one, I thought, had any right to start a community, or organize a religious house, without first getting the approval of his own

Bishop to do so. Next, there should be a commission appointed by the house of Bishops to whom the rule of such a society should be submitted for approval. Until the religious order had obtained, then, the imprimatur or sanction of the Episcopate, its members would have no right to wear a distinctive habit or be chronicled in the Church Annual. But no such action has been taken, and orders have grown up without proper supervision. No law being established by the Church, many evils have arisen. Women have had no vocation for the life of sisters, or been rejected, and it has happened again and again that these rejected ones have sought the protection of some Bishop, anxious perhaps, for a Church worker. Now women know women a great deal better than do men, and if a sister has been rejected, it is almost certain that she is not adapted to the life. But Bishops are easily deceived, perhaps more easily than other men, and their approval of persons has often been most unfortunate.

And here may I give a piece of advice to Superiors, which I have found most necessary? Do not allow your convent or religious house to become a reformatory. Clergy and friends will often write to sisters begging them to take in some person who, if she could only be brought under the influence of the sisters, would certainly be reformed. No house, however, is to be made a reformatory. It is not the purpose of a sisterhood, unless it establishes a special work for penitents. Many a house has been injured through a mistaken charity of this kind. The world makes no distinction be-

tween the different grades of sisters, or even the inmates of a religious house; and when some scandal arises it is quick to put it down to the sisterhood and not to the guest or inmate.

In 1882 I was led by certain providences to found a sisterhood in America. My connection with the communities in England as a special director and confessor had given me a knowledge of their constitution and rule such as, I suppose, no other one clergyman then possessed.

One peculiarity in the beginning of the revival was that sisterhoods began to take up a large number of different kinds of works. Now it is obvious that the sisterhood that is given to education must have different rules and order of life from a sisterhood that is given to nursing. So, too, if the sisterhood tends to the contemplative side of life, it cannot be engaged in the work of hospitals, orphanages, or penitentiaries. It seemed to me in England that this principle was overlooked. When, therefore, I was called by divine providence to found a community, I limited the scope of its work. We needed, I believed, in our Church a community in which there would be large room for the cultivation of the spiritual life, and which would especially be given to aid the parochial clergy, and have as a chief object the winning of souls. So in the community of the Holy Nativity, a society was begun whose constitution does not allow of the sisters taking charge of institutions. They are not allowed to have hospitals, orphanages, or schools. The only thing allowed would be a convalescent hospital. The sisters were to give them-

selves especially to the cultivation of the interior life; they were to keep up as far as possible a perpetual intercession before the Blessed Sacrament. They were to cultivate, especially, charity amongst themselves, humility, and a missionary spirit, or zeal for souls. It would be a society practising no such severities as the Carmelites or other communities. They were to be given especially to communion with the inner life of our Lord.

And here I may notice a not uncommon mistake. Clergymen think they would like a sisterhood in their parish, and without any especial knowledge, they form one of their own. Now a sisterhood is a school for the formation of a special character. This requires long and special training. But I have been asked to give the rules of a sisterhood, as if it could be made off-hand from a receipt.

In the Holy Nativity there is first a postulancy of six months, afterwards a two years' novitiate, and before final reception as a full member of the society, a period of two years as Junior Professed. It is this long and careful training that has given such stability to its members, and union and happiness to them. Often the world, looking upon them from without, asks if these recluse are really happy in their dedicated life? So far as my experience has gone, and it is confirmed by the united testimony of the religious themselves, there is no life that is so full of peace, true comfort, and joy. If it is a life of sacrifice, it is also a life of present as well as future reward.

And how shall a soul know whether it is called to this life or not? The very desire that becomes

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permanent is one sign of a call. The spirit of devotion and love for our Lord, and desire to forward His Kingdom, adds its weight to the call. There often is such a fervent desire for a life apart from the world that the soul feels assured that Christ has spoken to it. Then there are the outward and providential signs of God's leading to it. There are some duties to parents, aged or destitute, which might be a primary duty. But where a daughter would think it right to leave her parents for the married state, she has a right to follow the call to a higher duty to be joined to Christ. It is most common, however, for parents, in the present uninstructed state of our Church concerning the life, to make objections. They do not want to give up their children, or be separated from them. Yet if an advantageous offer of marriage came to them they would not hold their child back from it. Indeed they know they would have no right to do so, for God has ordained marriage. One must leave father and mother to enter into it. The call to be joined to Christ is the call to enter into a special union or mystical marriage with Him, and no parent has a right upon religious grounds to keep a child from it. They run a great risk and commit a great sin if they put hindrances in the Lord's way. God, who has a right to take their child away by death, has the right to take the child into religious life, and parents should realize that the call is a call to them, as well as to their daughter. It is a call to both parties, and if they respond to it, for it must be somewhat of a sacrifice, God will give them a

special blessing; they will share in the reward.

Of course persons may think they are called, when they are not fitted really for the life. This can only be known and decided by a trial of it. No other state allows of such a trial, and the best way to prevent anyone from joining a society, is by letting her make a trial; for communities as a rule reject about fifty per cent. of aspirants. Sisters do not want to admit any as members of their household unless they are fitted especially for it.

If we are asked what disposition aspirants should have, they would be these: a desire to leave the world; a spirit of humility; a willingness to be moulded by the rule; a desire to do Christ's service; a longing for perfection. "And blessed, thrice blessed," wrote Dr. Pusey, "they whom Christ alone sufficeth, the only aim of whose being is to live to Him and for Him. For Him they adorn themselves; His eyes alone they desire to please through His graces in them; Him they long to serve without distraction; at His feet they ever sit; to Him they speak in their inmost souls, to Him they hearken. He is their light, their love, their holy joy; to Him they ever approach in trustfulness; Him they consult in all things, on Him they wait; Him they love, even because they love Him. They desire nothing from Him but His love, desire no love but His. Blessed foretaste of life eternal, to desire nothing on earth but the life of angels and the new song; to be wholly His, whom her soul loveth, and He, the Lord of angels, to be wholly hers as He says, 'I am my Beloved's, and my Beloved is mine.' "

CHAPTER V.

PASTORAL WORK.

"He that now goeth on his way weeping and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him" (Ps. cxxvi).

One object I had in mind in going to England in 1865 was to study the new methods of parochial work. A great change had taken place since the days of the Georges, when the Episcopate was regarded as a place of dignity and worldly comfort. While the clergy of that age were, on the whole, moral men, they had lost much of the sense of their priestly calling. They mixed like other worldly men in society, and it was not considered unclerical for them to ride to the hounds. An idle Bishop, it is said, has been made an impossibility, and the spiritual character of the clergy has greatly advanced. Never, indeed, had the English clergy sunk to the low level that marked the Church of France before the Revolution, or the Church at Milan in the day of St. Charles Borromeo. For about eighty years no Archbishop of Milan was resident in his diocese. A Roman Catholic biographer of Borromeo says:

"The clergy generally exhibited the most un-

blushing contempt of the requirements of their sacred order; their immorality being in fact so public and systematic that it is presumed they have lost all sense of the obligations of their state. They dressed like seculars, carried arms after the then fashion, absented themselves from their benefices, and were so totally indifferent to all that concerned the service of God that the churches were abandoned to the most shameful neglect. The common people were especially frequently devoid of the bare knowledge of those truths which are necessary to salvation, and lived and died without even having been taught either the articles of faith or the commandments of God."

Roman Catholic writers have honorably and wisely called attention to the state of things in their Church. In the chronicle of the life of J. Wimpheling, the Prelates imitated and tried to outdo the Pope in forgetfulness of their duties. Instead of keeping residence, they ran out after civil pleasures, and led dissipated and vicious lives. The poor secular and rural clergy were treated by the Bishops like helots, and burdened with taxes. We record with deep regret that Wimpheling declares that the clergy could purchase licenses for concubinage, and that parishioners entreated the clergy to obtain them in order to insure the honor of their own wives and daughters.

There was a low tone, as we have said, among the clergy in England of the eighteenth century, but we must not forget that there were holy men like Bishop Wilson, Jones of Nayland, and the

great Butler, and that by earnest laymen the great missionary societies were inaugurated.

But the revival in England in the nineteenth century, filled with love of souls, had made the ways of working a modern parish as different as a modern mill from the old hand loom. Many of the clergy were living under a strict rule of life, and belonged to societies like that of the Holy Cross. Many were living together in clergy houses in community life. Good philanthropic works were springing up on every side. The old fashioned idea of a clergyman who lived in comparative ease, had been passing away. There had been a stirring of the dry bones "and a going in the tops of the mulberry trees," and a call to self sacrifice that never before had been so urgent. I had heard much about the great missionary work of Selwyn, and of that of Lowder in the East of London, and the work of St. Alban's built on the old site of the Thieves' Kitchen, which Dickens had described, and I desired to see something of all this.

Among the parishes visited, I went to Wantage, which was then under the rectorship of the Rev. W. Butler. He subsequently became Dean of Lincoln. He was a most successful parish priest, and was popularly known as "Butler of Wantage." The town had about 6,000 inhabitants. There was only one small brick dissenting chapel in it. It was a Church town. There was a grand old parish church, with its Church schools, and a community of sisters. Butler was a great contrast to Mr. Carter. Carter always impressed one as consciously living perpetually with God.

There was a marvellous repose about him, which showed itself in every word and action. While reading a newspaper or on a walk he was ever with God; and his putting on of his vestments seemed to me like an act of prayer. But Butler was a man of intense activity. He was never restless, but intensely energetic. He had a great organizing power. He had six curates under him and their work was all planned out day by day. They were not, like so many American assistants, left to themselves and their own devices, and greatly wasting their time. All the curates at Wantage assembled together at noon, and said Sext together, reported what they had done, and received their orders. Under Butler, Liddon and Fr. Neale of Oxford and others noted for their parish work, received their training in work and preaching.

Butler had a plan of his own for keeping himself in touch with his people. He divided them up into classes. There were those for ladies, for servant girls and those in shops, the old men and women, the young men, the professional men, Sunday school teachers, the children—perhaps some ten or twelve classes in all. Now he expected each class to meet him in his study at the rectory once a month, save perhaps in the summer season. If they did not come, he looked them up or sent them a note. He arranged for three classes a day and so got through the whole parish in three or four days of a week. They came, say at 2, 3 and 4 o'clock in the afternoon. They would crowd the ample study, and I have seen the school teachers sitting on the floor. He would give them a half hour's practical

study on the Church, its doctrine, and their life. This left him a half hour before the next class came, to speak to any personally who tarried behind for that purpose. One can see why there was only one dissenting chapel in a parish taught like this.

There was daily service. I think Vespers were chorally rendered and there was a daily offering of the Holy Sacrifice. Confession, though not made obligatory, was largely used. He was indefatigable in his visits. It was a remarkable work.

Lowder, in the East of London, where I stayed for a time, West at Paddington, Mackonochie at St. Alban's, Upton Richards at All Saints', were parish priests with whom I stayed also, and from whom I learned much.

I was greatly aided in Boston by what I had learned in England, and by the very able assistance that I had in the present Bishop of Vermont, and the present Bishop of Springfield, and others. Here let me mention a device of the latter—Fr. Osborne, as he was then called—to keep hold of and to exert a personal influence on those under his care. I believe that Bishop Carpenter of Ripon employed a somewhat similar method. Let me describe that of Fr. Osborne:

Take a number of large cards, say 24, about a foot square, and unite them by a ribbon at the top, and hang this set somewhere over your writing desk. Let these be ruled with some 15 lines nearly an inch apart and numbered with the days of the month. Write in small text the names of your Sunday school children, your confirmees, your penitents and others. Enter them according to

their birthdays, or Baptism and Confirmation days, or when married, or any other day marked especially in their lives. Every day send out a post-card of remembrance and a word of greeting. It will only take a few minutes. It is wonderful what an attachment grows up with such reminders of one's interest, and how falling away is prevented.

Another useful parish method was practised by my now Coadjutor, Bishop Weller, when he was a parish priest, and he was a very successful one. Like others he had noticed how many, after being confirmed, fell away from their Communion. It is most important that the confirmed receive special instruction about the Holy Eucharist. They should be taught not only their duty of being present at it every Sunday as the chief act of Christian worship, but the privilege and reverence of receiving fasting. If the young begin in this way, they are not likely to go back from it. Now to help the confirmees to persevere in their Communions, Bishop Weller looked to see what Sunday of the month there was when the fewest communions were made. Then he would have the class confirmed come and make their communions on that Sunday. Those who came dropped their card or name in a box at the door. This would not be necessary if the parish were small. But on Monday mornings he would seek out those who stayed away, and find out the reason for it. Another method was to get them to make a special yearly corporate communion. I have known a case where a hundred men came to communion in this way.

The problem before me when I undertook

parish work in Boston was how to build up a congregation and how to develop the spiritual life of the people. Our church, when the Cowley Fathers took it, was a comparatively empty one. The building was not Churchly or attractive. It was an old Congregational meeting house, with galleries around three sides, which for years had been closed. Those who came might be called high churchmen, but not, as yet, Catholics. They had all the prejudices of that somewhat narrow class, because it feels it knows everything about the Church, and is unwilling to make any further advance.

The church building was situated between the residences of the well-to-do and the poor. I began my aggressive work with the latter. Obtaining the aid of the few more earnest and better instructed to help me, and asking others of the regular congregation who might be led to come chiefly through curiosity, I instituted two weekly meetings, one for men and one for women. I called them my classes. One had to make special efforts at the beginning to make persons attend. I visited the shops, the houses of the poor, the factories. I asked ladies to send their maids or servants. I distributed a leaflet on the subject. I got my parish visitors, too, at work. And having made a beginning, I soon got a nucleus which grew in attendance to about one hundred and fifty.

My scheme or course of proceeding was this: I held the class in a large room, in the basement of the church. I did not put on a surplice, but wore my cassock. I had no service at the begin-

ning of the evening. I told the curates when subsequently they took the class to avoid, in their teaching, exhortation. They were not to deliver sermons, but it was to be purely an instruction and not more than half an hour in length. It was to be arranged in an orderly manner, clear, and dogmatic. The instruction for a winter would take up one general subject. It might be on the Church, or the Sacraments, or the Church's worship and ritual, or confession, or the Church of England's history, or on the Catholic movement. The instruction began at 7:30. At 8 to 8:45 we had a "social." I had scattered my helpers throughout the congregation to speak to those present, and as I passed from one to another I entered the names of new comers in a book. In order to give a social aspect to the meeting and to get the people to know one another, I arranged for the distribution of some slight refreshment. Tea, coffee, and cake were passed round. It is wonderful, too, what a kindly feeling this sociability engendered in those who partook of it.

Then, too, we had a small library, and this under the care of some helpers, was the means of much usefulness. At quarter to nine a bell was rung, and we all filed into a side chapel. The Altar was brightly lighted up. There were no seats. Everyone had to kneel down on the floor. We sang the litany of the Blessed Sacrament, or some other metrical litany, or said a short Compline office. Then I stood at the door and said good night. There was to be no tarrying among them for idle conversation. There was by this ar-

rangement a combination of sociability, instruction, and devotion. It was all over in an hour and a half. The attendants got back early to their homes. The social element was especially prized. The class became very popular. Persons began to be pleased or proud to be invited to it.

In order to reach the rich and intellectual, I adopted another plan. I called on some of the society ladies to lend me their parlors for say a course of six lectures. We agreed who should be invited, and they were, by note or personal call. We invited not only our own parishioners, but especially those not connected with our Church. Persons who would never enter an Episcopal church would be willing to come to an address made in a parlor, which they regarded as a sort of literary lecture. Fr. Hall, now Bishop of Vermont, gave courses most valuable on the Old Testament, and on St. John's Gospel. One advantage of this method was that it brought us into contact with an outside religious world, and enabled the lecturer to speak to individuals present or make arrangements for further intercourse.

I had also felt that we of the clergy often failed to get at the people by our sermons. They were sometimes moved, greatly moved, by what they heard, but nothing practical came of it. The problem was how to bridge over the gulf between the pulpit and the pew; how, having hooked, to land the fish. In Advent and Lent it became my custom to give notice that at the end of the service I would give a five minutes' instruction on some topic then likely to attract their attention. I took

up such questions as why we knelt at the Incarnation; why lights on the Altar; why Priests wore vestments at the Eucharist; why Priests made the Sign of the Cross; why the Lord's table was called an Altar; what was the meaning of Apostolic Succession; were our clergy Priests; how to go to Confession; why be a Sister. Thus while the choir was going out, I put off my surplice and took my stand at the end of the aisle, and said in a distinct tone: "Now I am going to give my five minutes' instruction. Let as many as can, stay." A good many would stay.

The instruction had to be thoroughly and well prepared. It had to be short, sharp, and incisive. It closed with acts of faith and love. Then as the people were going out I added, "I've a tract here on the subject which I shall be glad to give away to any who may want it." Some would come forward, quite a good many sometimes; and here I got hold of the individual fish. I had a sister or some of the special workers standing round about me, and as they came up I asked their names rapidly; introduced them to some of the workers, who asked them to come and visit them, or made appointments to talk it out with the rector. It was through the Sisters of the Holy Nativity that this work was so successful.

Let me say a word about my parish work amongst children. He who neglects the children of his parish is bound to have a decaying church. One great difficulty I had in the city I was in, was in obtaining persons willing to be, and capable of being, Sunday school teachers. Yet what a noble

calling and blessed work it is! Our clergy need to press this duty and high privilege on their people. It belongs to the exercise of the priesthood of the laity, which is too much forgotten, certainly not realized. But does not Confirmation, the sealing of the Spirit, unite the laymen with the offices of Christ, as, in a higher degree, the ordination of the priest? Does not the layman go to his work of teaching, not of his own motion, or of his own strength, but as called and sent by the Lord?

In respect of their instruction, and so fitness, so far as I could, I endeavoured to remedy the defects of our present system. I modified and adapted that of the Dupanloup system, as it is called, to our Church and its needs. It is now so familiarly known that I need not describe it. But my own plan was in addition, on a week-day evening, to have Sunday School teachers meet me, and go over with them the general lesson of the Sunday, explaining and enlarging and illustrating it. And I drew up for them a catechism or series of instructions which brought out for them the great doctrine of the Incarnation and the Sacraments.

Besides the children at Sunday School there are the very young ones, under seven, at home. Mothers, sometimes perplexed, asked me what would be the best way to teach them. Now most catechisms in my day began with the statement about God, and that He was the Maker of all things. Then the catechism goes on as the next doctrine to be considered, "Who is the first man" and "the first woman?" It also gave to some extent the Bible account as if it were actual history.

Then came the apple story and the serpent's talk, and the Fall, and the story of a ruined race and the Redeemer. After that we had several chapters on the Law, the history of the Israelites, and their wickedness, and so on up to Calvary. The awful sufferings of Christ were described, and a child was taught to believe on Him and so be saved. The doctrine was sometimes taught in this form:

"Child, hast thou trusted Jesus?
Canst thou believe and say
'He loved me, He died to save me,
He has borne my sins away?
For my sins were laid upon Jesus;
In my stead, for my guilt He died'?
Then, Child, fall down and adore Him,
Thou art whiter than all beside."

I know some children's nervous systems have been prostrated by terrible accounts of the agonies of the Crucifixion. How many have been puzzled with the theological questions involved! How many have kept it all to themselves and cried themselves to sleep over the question whether they savingly trusted in Christ or not! How often this system lays the foundation of unbelief, when Bible stories, by the mature mind, are relegated to the level of Kris Kringle and fairy tales.

Now there is a better way to begin with little children. Tell them there is a bright, good, happy God, who made all things. What has He made? Angels and men. Begin thus with teaching about the Angels, and one's Guardian Angel. You lay thus in a child's mind a belief in the supernatural which can never be destroyed. Tell the child about fairies, and he finds out there are no such beings.

But tell him about the angels, and Holy Scripture is full of beautiful stories of their work, and his own experience will eventually confirm the truth of their existence. They are appointed to watch over him, and guard and protect him. And many a time he will be able to say, "God has given His angels charge over me, to keep me in all my ways."

The child should be taught the names of some of the angels, something about their different ranks and works, of their beautiful and joyous lives, of the interest they take in us. Teach the older children always to say the collect for St. Michael's Day on leaving for a long journey, or going from home to school. And, lastly, also tell the little one, "God made man." He placed him in a beautiful world. For what did He make him? He made him to attain a blessed state of joy and happiness in a glorious heaven. The present state of things in which there is much of trouble and sorrow and pain is only a temporary schooling time, where one is educated for our real home, and where we shall be happy and blessed. How shall we get there? the child naturally asks. The answer is, by "grace." Then explain how grace is given; how our Lord gives it through the Sacraments; what Baptism is and what Confirmation is yet to be to him; how by prayer we gain from Him other gifts of grace; how by grace we can become good, and be what God loves us to be. Make religion thus something practical, useful, bright, and happy-making. He loves to go to church, and will begin to love God.

In order to develop the spiritual life, I had

once in each week, in a chapel, a celebration of the Holy Eucharist with hymns. The Mass was read; no part of it intoned or sung. I regard this as a most important direction. The only singing was with hymns. I had no choir present, but the people were taught to join in the hymns, which were printed on a card. The hymns were not given out, but the people took them up of themselves. I usually gave a short address of five or six minutes, not longer, on the Blessed Sacrament, or our growth in holiness. The whole service was rigidly kept within three-quarters of an hour, even if we sang six short hymns. One was sung as an *Introit,* one as a Sequence after the Gospel, one at the Offertory, one before and after the Canon, one in the place of the *Gloria in Excelsis.* To this Mass the more devout of the people came.

No religious movement that is simply theological, it should be noticed, makes progress. The time has gone by when persons are aroused by pure dogmatics. Most necessary it is for our clergy to learn how to teach. Most sermons fail in doing this, and an instruction should be something having a marked character of its own, both in matter and delivery. The great religious movements which have aroused the world have all had a spiritual and devotional side. Wesley and Whitfield and Moody appealed especially to the imagination and hearts of the people. The divine fire was not so much kindled by their eloquence as aroused by the earnestness of their prayers and prayer meetings.

So the Catholic Movement must have not only

its preachers, but its great devotion. It has it in a wonderful way in the Holy Eucharist. The Eucharist presents Christ, though veiled, abiding with us. He has not gone away to a distant star but lives in His holy Temple of the Church. If we could visit the Holy Land, as some desire to do, we should only be seeing places where the Christ nineteen centuries ago has been. We should not be brought thereby any nearer to Him. But in the Eucharist He is verily and indeed present. And we, as truly as did the Magdalene, may come to His Blessed Feet. No St. John may lay his head more truly on Christ's breast, than do we, reposing in the Sacrament of His Blood. Our relation to Christ is far closer and dearer than that of the Apostles, when He was visible among them. They could follow Him, but did not receive Him into themselves, as we do. He comes to enfold us in His own life, to communicate to us His own virtue. By an act most tender, loving, and sweet, He feeds us with His own Body and Blood, and gives us of the grace of His soul and strengthens us with His divine Nature. Here His love breaks out to us, and claims us for His own. Around the Altar, though unseen, are the angel choirs. They come not to receive, but by their presence to do honour to and worship the Blessed Lord. The Eucharist is an extension to them of that night when they sang that *Gloria in Excelsis* over the Babe of Bethlehem. The great Memorial Sacrifice of the Altar moves the Heart of God with its ever fresh offering. Here is set forth and pleaded, with the consecrated Broken Bread, and outpoured Blood, the effectual

Sacrifice of Calvary. Here we ask God to behold our Defender, and to look upon the face of His Anointed. Here the heavy-laden and the rejoicing souls bring their needs and petitions, and they are united to the great offering. God answers every Eucharistic sacrifice with new gifts of His protecting love. To the devout communicant this world changes its aspect as a thing of desire, and Heaven becomes permanent to his illuminated vision.

How poverty-stricken spiritually are those priests and those people who look upon their communions as a matter of mere duty, and a profession of their Christian state, or as a mere representation of an absent Lord. But once let the Catholic doctrine of the Real Presence be realized, the world becomes changed, the soul lays aside its sorrows, and it is filled with joy and brightness, and up the Golden Stairway the soul mounts to God.

I have always been in favor of having a celebration of the Eucharist especially for children. Why not? Why not, on Saturdays, when the children have their holiday, let them meet for a nine o'clock Mass? Did not our Lord say: "Suffer little children to come unto Me, and forbid them not?" Was that merely an invitation to those then present, or for all time? If we churchmen apply the text to Baptism, why not to the Eucharist, where Christ is specially present? There their little receptive minds can perhaps better realize Christ's presence than do adults, disturbed by their unsubdued reason. If He took little children up in His arms, and though they had little knowledge of His Per-

son, blessed them, can He not give them a blessing now? Persons who object to any being present, save receivers, may consistently object to the presence of little children. As the Eastern Church allows of the Communion being given at a very early age, it may not be unwise for some parents to allow their little ones to receive. But, be this as it may, and opinions will rightly differ, children and angels have a right to be present though they do not partake of the sacramental gift.

The training of the spiritual nature is being neglected, and so the world is falling away from Christ. Begin by teaching children, as we have said, about the angels, and our Lord's veiled presence in the Eucharist, and they are fortified in their belief in God and the supernatural. Devout followers come to the Eucharist to make some reparation to Christ for the insults offered to Him in His Passion, and the neglect and the indifference so common to-day. They come as soldiers come to a dress parade, to do honor to Christ as soldiers and to salute the nation's flag. They come to prepare themselves by worship for the adoration paid to our Lord in Glory. Here, stooping to our weakness, He veils His splendour, at which, could we behold it, we would fall, like St. John, at His feet, as dead.

Our God is a hidden God. He hides Himself in nature, in His providences, in the Incarnation. He veils Himself in the Eucharist. Abiding in His Church, as the sun does in the solar system, He can make Himself manifest in any and every part of it at His will. When He ascended, the

cloud, which may have been a group of angels, received Him out of the Apostles' sight; so now He abides with us, veiled under the consecrated Elements. Here, in one way, He fulfils His promise, "Lo I am with you always, even unto the end of the world."

The time will be when at His second Coming His unveiling will take place, and then, as the lightning shineth forth from the east to the west, by one continuous action, illuminating the whole heavens, Jesus Christ will appear. Worship of Him, then, at the Eucharist, is a most effective preparation for that blessed development and consummation, when creation will pass into its higher stage of existence, all evil and sin be done away, and glorified souls remain with Christ for ever.

In my parochial work I found help in, occasionally, with a number of years' interval, having a parochial mission. Parochial missions have now become common. When Frs. Benson and Lowder first introduced them into England, we of the Cowley Fathers were sometimes called Methodists. Our spiritual opponents were found chiefly amongst the old fashioned high churchmen, who disliked all enthusiasm, excitement, and the need of conversion. One wrote me complainingly and saying there was no authority for it in the Prayer Book. I cited the Conversion of St. Paul, and the prayer in the office for the Visitation of prisoners, where Christ is appealed to as "accepting the conversion of sinners on the Cross," and a prayer is made for the person, that he "being *converted* and reconciled to Thee, may depart in peace." Evan-

gelicals agreed with us as to the necessity of conversion, but did not accept our teaching on confession.

After a number of missions had been given in England it was thought wise to hold a conference of mission preachers and others. So about twenty came together at the invitation of the Father Superior of Cowley, assembling at Oxford. I remember that Dr. Maclagan, afterwards the Archbishop of York; Dr. Wilkinson, who became the Bishop of St. Andrews and Primate of Scotland; Dr. Bright, Professor of Ecclesiastical History; and, I think, Lowder, and many others were present.

The whole day was taken up in the conference. Questions relating to missions having been carefully analyzed and put forth on paper, were discussed one by one. Each person was requested to give his opinion. Dr. Maclagan was the scribe who noted what was important, and the general principles arrived at. In reply to the question, "In what churches should missions be given?" it was held that those should be avoided where the chief object sought by the rector was merely to revive decaying work. The mission was not to resuscitate or galvanize dead parishes into life, but to build up souls in Christ. It should be given in a parish where the rector himself, being a spiritual man, would carry on the work of spiritual guidance. The mission was to be a preparation for future work. A careful preparation also was necessary. The people should be made to understand it was their mission, and success depended upon their efforts. If they were not willing to

throw themselves into it with their efforts, it had better not be held. They were to agree to lay aside all other duties, and agree to a daily attendance at the services. They were to say a daily prayer for the mission, and make their Communion for its success.

I cannot here dwell upon the various means to be adopted to secure a congregation and especially to bring in outsiders. In factories permission may be obtained to address the employees at their noon hour. A hymn may be sung, along with a short address. I remember being with Fr. O'Neil when, standing on a chair in an East End London square, he began by shouting out, "Good people, an auction! A soul for sale!" Then he described the different offers Satan and Christ would make for it.

Beside the special mission sermon in the evening, there would, of course, be the daily Eucharist and meditation for the devout, and perhaps a series of services for children. The mission sermon should not be too long. I have known congregations dissipated by its length. Some of the most effective of Mr. Moody's addresses were only twenty-five minutes long. A peculiarity of the mission sermon was that it was followed by an "after meeting." The method of conducting it varied with the general method and abilities of the mission preacher. Sometimes it took the form of an old-fashioned prayer meeting. Sometimes the men and women were divided into classes, and separately addressed. Sometimes there was an intercession service in church, accompanied by acts of

faith and penitence, which all made together. Sometimes the mission priest would go amongst the people and speak to individuals and pray with them.

And here I notice a method adopted by Fr. O'Neil. In a place where people could only come out quite late, or were able to stay on late in the evening, he held what he called a Crusade. He invited his hearers to join with him in a twelve days' effort against sin. They simply pledged themselves to come to the meeting every evening, and he desired them to say one short prayer for themselves and others. Presently, in his evening instructions, he got on to the subject of sin and its varieties, and our temptations. The Crusade was for men, and men only. After he had made an address, and a warm exhortation, he would announce that now Fr. Grafton would make a few remarks, while he retired into the vestry. As he went thither, he touched the man nearest the door, and beckoned him in. In this way he began his individual work. He would ask some kindly questions about the state of the person's soul, etc., etc. He would probably make an appointment with this person to come and see him at some other time. I have known, such was the necessity of the case, of his making an appointment as early as 3 o'clock in the morning. On the man's leaving, he would tell him to send the person sitting next to him into the room, as he wanted to see him.

During the service cards would be given out, having on them such statements as: "I want to be baptized," or "confirmed," or "to see the mission

priest." These might be dropped in a box at the door. There would be also another box in which questions relating to religious matters or Church doctrine might be placed, and which the mission priest or some other, might answer before the sermon.

Again, persons would be invited to make special resolutions in conference with the mission priest. At the end of the mission, those who had been benefited by it were requested to show their thanksgiving to God by a public renewal of their baptismal or confirmation vows. The mission would end with a thanksgiving service, and perhaps also in some cases, with a procession, each bearing a lighted candle. The conference at Oxford led to the publishing of a little book on missions; and not long after the first great London mission was given. Rightly used, and not too frequently, missions may be a source of much spiritual power and blessing to a parish.

Along with missions, retreats began to be given in the English Church. A modified or shortened form of retreat is to be found in the parish Quiet day. These have quite a distinct *ethos* from those of a mission. In the mission, the Church is making an aggressive effort to win souls to Christ. It is a St. John the Baptist work, and a call to repentance. In the retreat, God calls us to receive a Gift. He says perhaps to the weary, "Come ye apart into a desert place and rest awhile." To the soul reaching out for a higher life, and asking "Where dwellest Thou?" He says "Come and see." The spirit of a retreat is that of solitude, con-

templation, communion with God. At a mission we are called to repent, to break with the world, to be indeed converted. In the retreat, Christ gathers us by His own visitation into a fuller incorporation with His own life.

Retreats are a law of God's dealing with us. The great gifts of God to men have mostly been given to retreatants. Christ entered into His work after a retreat of forty days in the Wilderness. St. John the Baptist was prepared for his by his long novitiate in the desert. The Apostles kept theirs with a ten days' prayer previous to the gift of Pentecost. It is to St. John at Patmos that the great vision of the Church is given.

The power of the retreat lies largely in its solitude. The soul goes apart to the dear and only God. It rigidly shuts out the world, one's duties, and one's cares. It is in solitude that Christ speaks to the soul, one cannot tell when or how. It may be by some text, or word of a conductor, or interior inspiration. As it is the still lake that reflects the heavens, so it is the still soul that is receptive of God's inspiration. Therefore those retreats given to clergy in which the idea of a conference is mingled, fail of their intended effect. All conversation amongst the clergy should cease during the retreat. Discussion of any matter, especially theological matter, disturbs the soul. The soul should hold itself in loving stillness and expectancy, waiting upon the Lord's action.

It is the same with a Quiet day. A priest can do much for his people by giving them such a day, perhaps several times a year. They can come, say

at nine, and beginning with a devotional Eucharist, remain till some four or five o'clock in the afternoon. This will enable the conductor to give them two meditations, an instruction, and perhaps a short praise meeting. The retreatants should be provided with religious books. Luncheon should be provided by Church workers. Silence should be kept.

Two or three Quiet days may be held advantageously in a parish; one in Lent, and one in Advent. The object of the exercise is to develop a more warm, loving, and personal union with our Lord. What a beautiful motto that is, "Jesus only, Jesus always, all for Jesus."

CHAPTER VI.

AS A CONFESSOR AND SPIRITUAL GUIDE.

"Feed My lambs: Shepherd My sheep."

There is or was, little done in our theological seminaries to prepare priests to perform their office as having the cure of souls. "I was," said one whom I well knew, "pitchforked into the ministry"; and one had to learn for oneself. The English clergy are a body well-trained intellectually, of high moral standing, and with the instinct and honour of gentlemen. It is, as a class, one of the best furnished and spiritually-minded of any national clergy, but until lately, not trained in the science of morals, or spiritual direction. Consequently, as a high Roman ecclesiastic said, he had no doubt the Anglican clergy as confessors would decide questions rightly, but they might give reasons so untechnical as to make the Roman Curia howl!

A priest, if he is to hear confessions, should go to confession himself. How can he, if a keeper of vineyards, keep them, if he keeps not his own? How can he discern the faults of others if he does not learn much of himself? I remember being in

retreat under Mr. Carter, and of going to him as the conductor, for my regular confession. I had some few faults to state. Mr. Carter did not, in his counsels, say much. Good and wise directors seldom do. But what he did say was like this: "Do not these faults all come from one root sin?" which he mentioned. On going away, I foolishly said to myself: "How can one who has only heard one confession of mine, understand me?" It was not long, however, before, as by a light from heaven, I saw he had pierced to the very hidden root of my character and failings.

The priest's calling is to perfection. This must be his aim. He has no right to live like ordinary Christians. To win souls to Christ, he must preach the Cross from the Cross. He must not be governed by a love of money, or lead a life of ambition. He must be willing to work where God in His Providence places him, however lowly it may be. It is not the great city that makes the great man, but the true man is great in the little town. The priest must teach humility and self-sacrifice by his own example. Before confession was so common a practice, he might not have felt it his duty to resort to it. But in a sincere evangelical spirit, he will not wish to neglect any means Christ has left in His Church for our advancing sanctification. In my Fond du Lac tract, No. 4, on *Absolution in God's Word,* I have met all the popular objections made to it, after studying the conference between the high and low churchmen, held at Fulham Palace in 1902.

The director of souls guards himself from that

spiritual pride that esteems himself better and wiser always than the soul he directs. The shepherd must often see that a number of his sheep are ranging up the mountain of sanctity far higher than himself and nearer the Lord. He will avoid an arbitrary exercise of authority, of going beyond what the Prayer Book warrants. He must exercise a Godly common sense. For St. Theresa said: "In choosing a confessor, between piety and common sense, choose the latter." He will be careful to train souls, not so much to depend on his judgment, but train them to strengthen their own consciences and rule themselves. His duty is like that of a wise mother, who goes behind the little one she is teaching to walk, and with outstretched arms guards it against the fall; the priest, in like manner, should go behind his penitent, striving to fix his gaze on the Christ that goes before. For God is the soul's best guide, and even if a soul, in learning, sometimes falls, he can turn the very fall to good, by teaching the soul humility and a more constant dependence on His help.

A priest should not be content, either for himself or his people, to remain in a merely moral state, and mechanically to observe the Church's ordinances. He must be, and strive that his people shall also be, converted. Conversion is a turning away from self, sin, and the world, and a turning to God. It is a supernatural work. It is supernatural in its efficacious cause, which is the Holy Ghost, and supernatural in its effect of our becoming new creatures. It may come in some marked way, and with groaning and fear, as the soul comes

to see its lost condition. Or it may be the Holy Spirit comes as gently as rain into the fleece of wool. It may be more or less sudden, like the conversion of a Paul, or progressive and continuous, as the development of a Timothy.

What hinders the spiritual advance of so many? "Why is it," said a holy man, "that so many Christians seem to be walking up and down on a level terrace, and ever remaining where they are in the spiritual life, without advancement?" After much consideration, he concluded because they were lacking in an abiding sorrow for sin. I learned this truth in my early days from Fr. Faber, to my soul's great profit. I have never forgotten to pray that God would give me an abiding sorrow for sin, a fear of its little beginnings, a hatred of all that is connected with it, and a humble trust in Christ's acceptance and the cleansing of His precious Blood. But how natural it is, having experienced Christ's loving pardon and our acceptance, and possession of His peace, to think no more of the past! It should be remembered as a ground of our faith, as we realize the mercy of its great deliverance. He has plucked us as brands from the burning, He has opened His arms and gathered us into their safety, as our true City of Refuge. However great our sins may be, He knows them all, and He who knows us, forgives and loves us, and we can trust that love. By all His mercy towards us, lifting the poor out of the dust, and the beggar out of the mire, we grow and increase in our love to Him. An abiding sorrow does not depress, but lifts up the soul into yet greater peace. It is not inconsistent with an

increasing joy. "The more," I have been led to say, many a time, "the more, O Lord, I know Thee, the more I grieve that I have ever offended Thee; yet the more I sorrow, yet the more I love."

The spirit of holy fear is another blessed gift of God that goes with the purificative state. It is a reflection of the wrath of God, for as God loves, so He hates. He hates all that is wrong and evil. And as that wrath blows through us, like some mighty wind, it drives away the temptations of the enemy. Hatred of sin develops moral character. Earl Beauchamp said he divided men into two classes: "those who believed in a day of judgment, and those who did not." It is this virtue, that, rightly cultivated, makes the difference between being in the world and not of it. It is like the difference between a ship being in the water, and the water being in the ship. Bound to struggle against the world, it is sometimes asked, "What is this wicked world I am told to shun?" The world, as an evil force, is whatever one finds to come between his own soul and God.

In dealing with souls, the priest must try to establish in them fixed principles of conduct, and a firm purpose to seek after holiness. The pilgrim in an old allegory was to say often, "I am nought, I have nought, I desire nought, but to see Christ, and to come to Jerusalem." "To go forth to the strife without fixed principles, is," said Liddon, "like embarking on a voyage freighted only with sugar plums." And principles are strengthened into habits by every act of the will, saying "No" to what is wrong, and "Yes" to what is right. In

one of the greatest practical sermons of the last century, on the Pharisees, by Mozley, he gives the true tests of character: particular virtues, he shows, whether they are natural virtues or virtues of imitation, do not make the being good. A new form of evil was developed, when it was seen that good actions might be the outcome of bad motives. It is the heart that must be reformed, and our life "Christ-led, and Spirit-controlled."

I was taught, and taught others seeking perfection, to make a short daily *examen,* but without scrupulosity. I am speaking about those who do not fall into grave or mortal sins, but are only affected by their natural temperament or desire. Now nothing is sinful in which the will does not consent. Persons must not be disturbed because bad thoughts are injected somehow on the surface of their minds. Unless we knowingly take delight in them, no sin has been committed. "Those dogs," said St. Francois de Sales, "continue barking because they are not let into the house." "Where wast Thou," said St. Catherine of Siena, "when I was so tempted?" and the Lord's interior answer was, "I was ever at thy side."

We may not be able never to commit a venial sin, but we may gain a desire not to do so. Some venial sins will always be committed, just as some dust will always be settling on our carpets. It is not wise in the latter case to seek the removal of the dust by picking it up with a pin, but to give the carpet a good sweeping. So our inner peace is maintained, and our venial sins are removed, by acts of loving contrition, as well as by confession.

But along with the *examen* of the day past, a useful practice is that of forecasting in the morning, the coming day. You know perhaps of some trial or some person you will have to meet, or some hard duty you will be called upon to perform, or some temptation which is liable to beset you. Forecast them, and go out to the day's work, asking God's protection. Take some text of Holy Scripture or command of the Master that will meet your case. Remember how, by Holy Scripture, our Lord defeated Satan, and defend yourself out of the same armoury. Are you likely to be disturbed by assaults or trials? Think of the soul of Christ, calm as a summer's lake, when in the midst of the raging and excitable mob. If some misfortune is hanging over you, take refuge in His most sure promises of succour and support. "When thou passest through the waters, I will be with thee, and through the floods, they shall not overwhelm thee." "Though the figtree shall not blossom, neither shall fruit be on the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold; and there shall be no herd in the stall: yet I will rejoice in the Lord: I will joy in the God of my salvation."

Or, if the death of someone is imminent, let Him whose tears flowed at the grave of Lazarus soothe your own grief. He takes souls away, let us believe, at the time it is best for any one to be called. If likely to be tried by some temptation, let His word be your strength: "I will make a way of escape that ye may be able to bear it." If infirmities of age are drawing on us, or the great shadow is

approaching, He has promised that "as the days so shall thy strength be." If some bright, earthly joy is to be ours, let us not forget Him in it, who teaches us ever to rejoice in Him, and is "our song and our salvation."

I found it to be a help to some of my penitents to teach them how to fight over their lost battles. I think I got this from Dr. Pusey. It is an especially useful practice in conquering the sins of the tongue, and in the government of the interior. Persons of an active temperament are constantly giving way to quick or angry retorts. Or, if they conquer this, they retain sore feelings, and critical thoughts of others. Or they give way to gossip, and gossip is one of the greatest enemies to charity and the ruin of good works. Persons think that by gossip we mean reporting stories to the discredit of others. It is not only this, but it is the reporting of foolish, idle, unnecessary incidents involving criticisms of character. The government of the tongue is one of the hardest lessons to learn. The tongue is the murderer of reputations. It destroys good works, by premature criticisms. "We ought to have," said Liddon, "a heart filled with the love of God, the mind of a judge towards ourselves, and that of a mother towards other people." The tongue needs sharp schooling and rigid discipline.

Now, one way to acquire this is to fight over our lost battles. When you have failed, sit down and consider the failure. What was the cause of it? What aroused you? Bringing back the circumstances may, if you think yourself to have been in the right, arouse your quick feelings again.

Cassian, the great ascetic, said he found he could be put out if his flint did not strike in his cell. I have known persons greatly agitated because a drawer would not open, or dinner had been late, or some little household accident had taken place. Think over what it was that disturbed your interior. Then think what a saint would have done under like circumstances. What, in respect to a person who has troubled you, would have been the sweetest and most gentle reply? Think what should have been your interior under the trying circumstances. Then kneel down and pray that when it happens again you will act or speak according to your resolution. You probably will break it. And one reason is because you are taken by surprise. But if you continue the practice, a habit will be formed, a mould will be provided for your words or actions, into which your words will easily run. "I had," said a great surgeon, an oculist, " to perform a certain operation a great many times, and perhaps hurt a good many eyes before I learned how." This method, which is applicable only to a certain class of faults, has been found of benefit to many.

I have tried to inculcate the practice of humility, as lying at the foundation of all virtues. It has not often been noticed that humility is a great defence against sins of the flesh. Many are the ascetic rules given for subduing our unruly appetites. Persons struggling against them often pray earnestly to God to quell these desires. They sometimes ask, "Why has God allowed them?" But He puts the soul in the body just as He put Adam

in Paradise, to keep it and subdue it. Nothing that God has made but is good; and sin, as St. Augustine says, is unregulated or uncontrolled desire. Now God does not pour grace into us like into a vessel. But why does He delay so long since I have so earnestly prayed? Well! The reason is, because you are lacking in humility. If He gave you victorious grace speedily in answer to your prayer, you would probably become puffed up with pride and the power of your self-control. You would naturally become hard and severe in your judgments toward others. God cannot give you grace to overcome any sin or temptation until you become properly humbled and filled with a spirit of charity.

Again, humility is necessary for the advancement in holiness. God, it has been said, could not practise it in glory, and so He came to earth to do so. God loves the virtue which in the creature is a recognition, not only of his sinfulness, but of his nothingness. Humility is one great lesson which we learn from the Incarnation, the Babe in Bethlehem, the obedience of the workshop, the disgrace of Calvary. God has revealed it to us as the way of exaltation. To ascend, we must first descend. In order to abide securely in God hereafter, we must first be emptied of self-love and pride.

Here let me quote some rules of the saintly Pusey: "Keep ever present with thee the knowledge of thine own infirmity. Take patiently any humiliation from others. It is a precious gift of God. Humiliation is the way to humility, as

patience is to peace. If thou endurest not to be humbled, thou canst not be humble. Mistrust thyself in everything. Mistrust self, trust God. Be afraid of the praise of others. If there be good in thee, own it at least to be God's, and give Him the praise. If blamed, do not excuse thyself, unless respect or love or the cause of truth and God require it."

The deep preaching of the need of holiness by Pusey and others led naturally to the resort to the confessional. In the English Church it had always been practised, but rarely. The Church herself bore witness to it in her Prayer Book. In the Exhortation of the Communion office, it invited persons to come to the priest to receive the benefit of counsel and absolution, "That he may receive the benefit of absolution together with ghostly counsel and advice." In the Visitation of the Sick, the priest was to urge the sick man to a confession of his sins, and to the penitent he was to pronounce the absolution in the indicative form: "Our Lord Jesus Christ, who has left power in His Church to absolve all sinners that truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His power committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." In the American Prayer Book, in the only office had with an individual soul, the priest is solemnly to warn him of the great danger he is in and urge him to confession. The form of absolution is the precatory one, given in the Holy Communion office. The difference between the Anglican and the

Roman Churches is that while in the Roman Church confession is made obligatory, it is left to the conscience of the individual in the Anglican Church when to use it.

A question has arisen where confessions are best to be heard. There was a time when they were often heard in a vestry or sacristy. This, however, is open to grave objections. It is for the protection of the priest and penitent that they should be held elsewhere. Some priests have therefore adopted the practice of hearing them in the church, letting the penitent kneel at the altar rail. But however persons may object through prejudice to what is called a confessional, that is the better and the Prayer Book way. For whenever the Prayer Book requires anything to be done, it implies the means by which it is to be done. It does not name explicitly a lectern, but as it requires the Scriptures to be read, this requirement involves the place, and the stand or lectern on which the Bible is to be placed. The Prayer Book requires, in certain places, hymns and canticles to be sung. It does not say there shall be an organ or musical instrument, but sanctions, as an accompaniment of the human voice, an instrument. It bids the people come to the priest to obtain absolution and counsel and advice, and thereby sanctions some place where persons may meet, for confidential conference, their priest. There are various ways in which confessions may be arranged. The priest may be in one room or compartment, and the penitent in another, with a slide between the two. This would allow of penitents

coming who are unknown to the priest, and the confession being made in such privacy that the penitent would be undisturbed. We must hope that the unreasonable prejudice against what is called a "confessional" will pass away.

The Scriptural argument for confession is very clear. God alone can forgive sins, but He hath committed all judgment now unto the Son. Christ, as the Son of Man, has received delegated authority to forgive and to judge. "And hath given Him authority to execute judgment also, because He is the Son of Man." In virtue of His office as the Son of Man, Christ said, "But that ye may know the Son of Man hath power on earth to forgive sins, then said He to the sick of the palsy, Arise, take up thy bed, and go into thine house." Speaking to the penitent Magdalene, He said, "Thy sins are forgiven."

Our Lord, after His resurrection, gave to His Apostles power to act in His name. He breathed on them, and said unto them, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." As the Apostles were separately commissioned to preach, to bind, to adjudicate doctrine, to heal, to bless, to ordain, to baptize, to offer the Eucharist, so here the power to absolve was separately given. A gift of the Spirit was bestowed by breathing, to show that the ministration was to be by word. It gave the Apostles a grace, but the gift of the Spirit differed from that of Pentecost, when He came down personally to abide in His Church. Others than the Apostles

were present, to show that the gift of reconciliation, while individually applied by the minister, was also to be exercised by the whole body of the Church in restoring the lapsed. We find thus St. Paul exercising this power of forgiveness, as in the case of the sinning Corinthian, of whom he said, having forgiven him, "If I forgave anything, to whom I forgave it, forgave I it in the Person of Christ"; and St. James declared upon the confession of the sick man, "If he hath committed sins, they shall be forgiven him." The power was extended through all time, for since Christians are always liable to fall into sin, there is just as much need for their comfort and assurance now as in the days of the Apostles. So we are taught in our Prayer Book that He hath given power and commandment unto His ministers to pronounce absolution. While perfect contrition of the baptized brings forgiveness, absolution by the priest brings assurance plainly and fortifies the soul against further fall.

In the early days the Church required in many cases public confession, but, in her wisdom, she has altered her practice.

The power of absolution is inherent in every priest. The privilege of resorting to it is the right of every layman. The spontaneous desire by penitents for an assurance of pardon argues the Church's possession of a power to satisfy it. It was not to rest upon the doubtful authority of feeling or faith in an election, but in the communicated word, through His priests, of Christ's own pardon.

In the preparatory Hebrew dispensation, con-

fession was made at times in the priest's presence, and the priest could offer on the penitent's behalf a sin offering. But all the strengthening that that blood could do, was to reconcile the Jew to his covenanted state. It could not take away the guilt and penalty of sin. Nathan the prophet might have a special message to give to David, assuring him of forgiveness, but under Judaism the guilt and stain of sin could not be removed.

But now, unto His priests, Jesus has entrusted the ministration of His Precious Blood wherewith all penitents may be sprinkled and all sins be blotted out. No sinner is so vile but the Sacred Heart is open to him; no sins are so loathsome that the Precious Blood cannot cleanse. No matter how obdurate and rebellious, how old in sin, how inveterate in relapses, the abounding mercy persistently offers pardon. Jesus declared He came to fulfil Isaiah's prophecy, "to heal the broken hearted, to preach deliverance to captives, to preach the acceptable year of the Lord." The year of Jubilee, so inaugurated, has not passed away. The tones of the silver trumpets are ceaselessly proclaiming deliverance to sin's captives. It was not to be their privilege only who knelt at His feet to hear His life-giving word, "Son, Daughter, thy sins be forgiven thee," but everywhere, until the end of time, penitents should have given them by Christ, speaking through His priests, the same blessed assurance of His pardon.

In this holy mystery, Christ comes seeking us. As if we were His only care, He makes search for us as the Good Shepherd. He comes to find us in

our wandering, to rescue us from the thickets wherein we have been caught, to take us up trembling and with bleeding feet; and in His own arms to bear us safely back to the Fold. He comes as the good Samaritan, to save us, robbed and wounded and ready to perish. But ere He bears us to the shelter and care of the Inn, He first probes and cleanses our wounds, and pours in the oil and wine; and setting us on His own beast, reconciles us to Himself. We are wanderers from Jerusalem, and Christ must come and walk beside us and light again the torch of Faith in our hearts, ere He can enter in and abide with us, and we discern Him in the breaking of bread. In the Holy Eucharist, He invites us to be His guests at the Marriage Feast. Baptism, and Absolution for our post-baptismal sins, provide the wedding garment. Weekly Communions are fraught with danger, if souls venture into the King's presence unprepared. In the Eucharist, Jesus summons us to the Banquet of His Love, and by His loving washing of our feet He prepares us for it.

Confession is not only for the weak, the falling, the sin-stained, but for the soul as it advances in grace. It has been likened to medicine, a remedy for sickness; but it is also health-food for the convalescent. As the soul grows in love, it deepens in its contrition. It feels more and more the stain of little sins. Its cry is "Amplius"; "Wash me more and more." Jesus, in His tribunal of mercy, draws us with an increasing attraction. The soul advanced in piety, comes to confession because Jesus loves her to come. He bought the right to

forgive at the price of His own costly Passion. He loves to exercise the right, and to cleanse His dear child more and more. No mother loves to adorn her infant as Jesus loves to adorn with increasing grace and beauty, His elect. Confession and absolution have a fresh meaning to them, and they resort to the mystery as a means of increasing love.

Again, let me state a practice which I have found applicable to myself, and helpful in training others. We are bidden to follow the example of our Lord, that we may be made like unto Him. But we feel that we are sadly in need of the power to do so. Let me here then say two things: one about Christ, the other about how we can receive His life into us.

One of the deepest truths concerning our Lord is that "He was tempted in all points like as we are, yet without sin." How, we ask, could He, as God, be tempted or really tried; and yet, if not really tried, how can He be an example to us?

He was capable of being tempted in this way: He as man had come to fight out man's lost battle. He might use His divine power to work miracles for the benefit of others, but not for the deliverance from pain of Himself. He must be hungry, and not turn the stones into bread. He must suffer on the Cross, yet not deliver Himself of the pain. He must suffer the insults of the blows and spitting, and yet be as the lamb led to the slaughter. He must know the awful desolation on the Cross, and yet rise above it by His act of praise. We might dwell on every point of His life, and show how in

Body and Soul and Spirit He was tempted, and by His victories developed virtues in humanity.

Now we want these virtues to pass into us. So let one make a meditation on the example of our Lord, on any one virtue won by some victory in a time of trial. Let the soul bring it home to himself how, when insulted, our Lord exercised meekness; when interrupted, exercised patience; when deserted, forgiveness; when lied against, silence; when tried, moral courage; when sought to be entrapped, His marvellous consideration; when raised on the Cross, His wonderful love. The soul must realize the actual trial and the victory wrought by Christ. Then, to make this practical, go to the Holy Eucharist. Take any one of the virtues, especially that which you need, and ask our Lord to communicate it to you. You go to the Blessed Sacrament, not only to receive His Body and Blood, but His soul, and a communication of His divine life. You ask Him that the same victorious effort in Him when, say rightly indignant, He preserved His peace, may pass in to you. Take each virtue of our Lord, one by one. And thus seek it from Him in the Eucharist, gradually forming such prayer as this: "Meekness of Christ, make me meek. Patience of Christ, make me patient. Fortitude of Christ, make me enduring. Gentleness of Christ, make me gentle. Long suffering of Christ, make me long suffering. Prayerfulness of Christ, make me prayerful. Moral courage of Christ, make me courageous. Self-sacrifice of Christ, make me self-sacrificing. Unselfishness of Christ, make me unselfish. Faith of Christ,

give me faith. Love of Christ, fill me with Thy divine love." Thus as the virtues of Christ pass into each individual soul, the whole body of the faithful as the Bride of Christ will reflect the beauty of her Lord. The Church herself becomes thus the extension of the Incarnation.

Our Christian life would not be complete without a realization of the work of the Holy Ghost. In order to understand it, we may think first of the work of the Spirit in the Old Dispensation. Now the external work of God as manifested in Creation is the work of all three Persons of the Blessed Trinity. But by what is theologically called the Doctrine of Appropriation, the Holy Ghost is the uniting and sanctifying principle or energy. His work within the Blessed Trinity is to unite the three in love. In the days of man's sinfulness, we find Him striving with man to bring him back to God. But He was like the dove that went forth from the Ark and could find no resting place within man's nature. With man's spiritual development, we find Him bestowing gifts upon men. He gave to some like Aholiab, gifts of cunning workmanship for the adornment of the Temple. He gave gifts of leadership to Moses, of generalship to Joshua, inspired Deborah and Gideon, gave strength to Samson, powers of healing to Elisha, of wisdom to Solomon; He lit up the minds of the prophets to behold the vision of the coming Messiah; He pleaded with His people, calling them again and again away from idolatry and back to the worship of the true God. But His operation was like that described as "moving on

the face of the waters." His gifts were those of prevenient and actual grace: *Prevenient,* as going before and calling to penitence; *actual,* as bestowing gifts for the performance of His purposes. But during all this time, the Holy Spirit did not dwell in humanity. For humanity was uncleansed from its sin. It was not yet reconciled by the Atonement to God. But at last a home was made for the Spirit. When the pure and sinless humanity of Christ was united to the Divine Nature, the long-sought desire of the Holy Ghost was fulfilled. He could unite humanity to Himself by entering in and dwelling in it. So the Spirit was given without measure unto Christ. The exulting joy that filled the Spirit on this entry is beyond the conception of man. He not only could enter in because the humanity of Christ was sinless, but that humanity, united to the Divine Nature, was capable of receiving His incoming.

It is a most blessed truth that the humanity of our Lord was ever guided by the Spirit. He was led by it. His human soul corresponded to its influence and guiding. The Holy Spirit was with Him in all time and all circumstance: when He lay a babe in His mother's arms, when He worked in the workshop, when He spoke from the Mount, when He worked His miracles of mercy, when He met the temptations of Satan, when He was all night in prayer, when crushed in sorrow beneath the olive trees of Gethsemane, when hanging on the Cross, and when rising triumphant with the keys of death and hell in His hand. The Holy Spirit knew every action, every word; inspired every

thought, ruled every motion. The tenderness, the beauty, the all-sufficiency of this relation, with its joy and blessedness, surpasses thought. Now this is the blessed truth concerning us Christians. The Holy Ghost, having thus dwelt in Christ, without being separated from Him, comes from Him into us who are members of His Body. Christ having ascended does not send the Holy Ghost to us as a person separated from Himself, but He comes from Christ into us, to reveal Christ in us and unite us to Him. We are thus brought nearer to our Lord than the Apostles were when He was visible in the Flesh. We have within us a living witness to all that He was, and did, and now is. The Christian state is thus a supernatural one, and the Christian is filled with a supernatural life, by virtue of which he sees and knows Christ, and is becoming more like Him. He is part of the New Creation or condition of things which is being evolved out of the old. He is part of the great "Becoming" movement which leads the Christian on to a further and consummated union with God.

CHAPTER VII.

THE DIOCESE OF FOND DU LAC.

The committee in charge of the Bishop's anniversary appointed Dr. Dafter to write an account of the state of the diocese on the Bishop's taking charge of it. Dr. Dafter had been connected with it from its foundation, in which he had taken a prominent part. He had been one of the leading clergy, president of the Standing Committee, and delegate for many years to General Convention. His paper is as follows:

The Diocese of Fond du Lac.

A Paper by the Rev. William Dafter, D.D.

In any statement of the condition of the diocese of Fond du Lac during the period marked by the death of our first Bishop and the consecration of our present honored and beloved diocesan, one word suffices for an epitome. Poverty was everywhere.

The diocese had been born thirteen years before in a time of financial distress; prematurely born, some thought, and it subsequently has been subjected to the discipline of feebleness and poverty.

But at no time were conditions, from the financial viewpoint, so distressing as just previous to the consecration of Bishop Grafton.

The reason for this is not hard to find. Even as Maine is called the Pine Tree State, so might the diocese of Fond du Lac, in the days of Bishop Brown, have been called the Pine Tree Diocese. For the fortunes of the business community are linked inseparably with those of the religious community. It was then but natural and to be expected that, with the passing of the pine tree, the knotless saw-log, the huge piles of lumber that marked the sites of busy mills on every stream of any size, there would come a change. The change did come. It came suddenly—almost as between suns. And its effect was no less great upon the Church than upon the business life of this part of Wisconsin.

For more than a score of years before the time to which I refer, the great lumber interests had been building small towns—towns which later were to become branches of the diocesan tree. Uppermost in the minds of the pioneer timber "kings" was the problem of converting pine trees into cash in the quickest possible manner. They were for the most part men from other states, from large cities. As a rule they cared little for the towns they were building. When the timber was gone and there was nothing left with which to satisfy their desires, they departed, taking their millions with them. The legacy which these men left behind for the dwellers in the towns they had created was poverty. In place of the virgin forest they

left cut-over or burned lands, denuded of their wealth; lands in many cases not considered of enough value to warrant paying taxes on them. And in what had been the lumbering towns there remained only the hewers of wood and the drawers of water, a population which scarcely knew which way to turn in order to provide bread for the hungry.

A few years before, men had been scarce in this section of the state. There were no contract labor laws in those days, and the result was that foreigners were imported to work in the woods and in the mills. Virtually none of these was qualified to cope with the conditions presented when the timber was exhausted. In most cases a single means of gaining a livelihood was offered. It was to convert the cut-over, burned, denuded pine lands into farms. But the men, the imported foreigners, left behind by the lumber "kings," were anything but farmers. To wrest wealth from the soil by growing crops required an evolution which only time could accomplish. And in the interim everywhere was poverty. These were the conditions that confronted him when our present diocesan came to us in 1889.

The remembrance of the struggles and self-denial of our first Bishop, who with so much heroic faith and labour laid the foundations of this diocese, come freshly home to us at this time to enkindle our interest. The general condition of the diocese was so perplexing and discouraging that Bishop Brown once said he was the first

Bishop of Fond du Lac and he feared he would be the last.

I mention this only to show how discouraging the outlook seemed. It was not said by the Bishop by way of discouragement, for Bishop Brown's faith was pre-eminent and by it he overcame obstacles that would have appalled a less spiritual man. He was so full of the love of God and fellowship of the Holy Ghost that his hopefulness would see light where others saw only gloom—always believing that God would bring light out of the darkness.

In 1888 there were connected with the diocese thirty-three clergymen, of whom about eighteen were engaged actively in serving. The salaries of the clergy averaged $368 per annum aside from the small stipends paid by the board of missions. The value of Church property in the parishes and missions was $208,901, and on this there was an indebtedness of $29,571. The endowment fund for the support of the episcopate amounted to $8,189.

In addition there was St. Monica's School, in charge of a small sisterhood of that name, which did noble work under great trials and with heroic faith and self-sacrifice. Upon this institution there was an incumbrance of $13,000. The Cathedral had been partly restored and rebuilt after the fire of 1884, and upon it there was an indebtedness of $15,000.

There were two missions in the diocese that had attracted more than local notice, and, to the mind of Bishop Brown, gave promise of extraordinary and far-reaching blessing: one, to the German

people under the leadership of Mr. Karl Oppen, formerly a Lutheran minister; the other, to the French and Belgians in the peninsula just north of Green Bay, known as the Old Catholic Mission, under the leadership of the Rev. J. Rene Vilatte.

Bishop Brown was singularly and specially interested in these two movements because they seemed to him to promise a practical solution of the difficult problem of how to deal with the question of Catholic reform among the foreign population drifting from the old moorings in the unrest of our American life.

Unfortunately the leaders in both these movements, starting out as mendicants, soon wandered from the straight path. Perhaps the less said about them the better. Mr. Oppen's work came to naught and he has been called to his account. Concerning Mr. Vilatte, I am at a loss for words to express myself.

The financial condition of the diocese generally at this time was so distressing, so apparent on every hand, that it were needless almost to refer to specific instances of seeming misfortune. In all the diocese there were only nine parishes termed self-supporting, together with forty-odd mission stations, which, to say the least, were not self-supporting. But to add to this burden there had been a series of disasters, as they appeared, which cannot be passed without mention.

In an address to the council in 1888, Bishop Brown spoke of the burning of the Cathedral and of Grace Church, Ahnapee, and of the destruction of St. Paul's Church, Oshkosh, by a tornado; also,

of the loss of the twelve years' savings of the Oneida Indians for a new church through the failure of a bank in Green Bay. "All this," he said, "makes up apparently a budget of woe, but not so in reality. It only shows that the onward path of the Church is hard. It is a great trial of our piety and energy. But that good will come out of the seeming catastrophes I have never doubted. I trust that the rolling away of the dark clouds may reveal some blessing."

And the blessings came in due time. God, in His great mercy, relieved him of his heavy burden, and gave him rest before the worst of the great storm had burst upon him, saving him from a broken heart, which surely must have been his had he lived a few months longer.

When Bishop Brown, on his dying bed, knew that the end of his labours and trials had come, and his dearest friends gently urged that he would be so greatly missed, he replied sweetly, but forcibly: "No sentiment. All will be well, whatever may happen."

I have quoted here his dying words. The clouds were rolling away and the heavens were open. He saw by faith that the toil and hardships he had suffered were not in vain; that God's blessing would be upon the diocese, and that where His blessing is, man's feeble work would be consecrated to endless good. He saw by faith that the blessing would surely come. And it did come—in the peace of God vouchsafed to him and in the successor God raised up in answer to his prayers and ours.

CHAPTER VIII.

THE EPISCOPATE.

"Lo I am with you always, even unto the end of the world."

I had never thought of it as a possibility of coming to myself. It was like a thunderbolt out of the blue. I had visited a parish in Fond du Lac diocese one summer, taking supply work, and had stayed a few weeks at Nashotah. I had known Bishop J. H. Hobart Brown, my predecessor, and he had preached for me at the Advent, when attending the General Convention in Boston. He was younger than myself, and it was not likely I should survive him, nor was there the least likelihood of my being his successor. He broke down under the strain of worry and work, and fell like a soldier shot down at his post. A most excellent priest was chosen to succeed him, but he declined, and subsequently I was elected.

But it did not come without some blessed mortification. The Church at large did not desire me. I was a Catholic, and a religious. Dr. deKoven had been rejected, or forced to withdraw. Why should one who had the bad reputation of being an advanced man be confirmed by the Bishops? I was

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glad to know that my own Bishop, Dr. Paddock, voted for me. Perhaps the confirmation of my election was owing largely to the action of Dr. Potter, the Bishop of New York. He wrote a letter which was largely made known, in my favour. He became ever to me a wise counsellor and helpful friend. He was truly a broad, liberal, ecclesiastical statesman. He wrote me once, when giving me permission to officiate in his diocese, that he "did not care to say how much he agreed with me, lest people should think him a heretic!" He seemed best to understand my position of being an evangelical at heart, while in belief a liberal Catholic. I believe also Phillips Brooks, as a member of the Standing Committee, in the greatness of his heart, voted affirmatively, and I was finally confirmed by the House of Bishops.

There was one other thing connected with the election that brought its own trial, and so purifying blessing. In my human eagerness for the spiritual life and union with God, I had once, in my ignorance or pride, asked the dear Lord to give me a stigmata. A wiser and more humble spirituality would wait on what He gives, and not ask for one. Now a stigmata need not be given in the body, but in the soul, and so it came to pass. After giving my young life to the parish work in Baltimore, and having been promised the rectorship when it was vacant, I was rejected. I had a vision of the work that could be done there, and it was with some disappointment that I relinquished it.

Again, what could have been more dear to me than the Society of St. John? Yet there came a

strain in our relation to it, and at what I believed a call of duty to the American Church, I was forced to leave it. The mental suffering at that time, with all the wrench involved, was so great that I felt I could scarcely live. Then I had founded St. Margaret's Sisterhood in America, and it again with my warm, enthusiastic nature, had become something of a spiritual idol, from which my heart was to be weaned. Because I was leaving the Cowley Society, the sisters had asked me to resign my chaplaincy, which I did. One day I waited from the early Mass to three o'clock in the afternoon at the Altar, seeking light and strength from God to help me bear it, and direct me in my going.

With the Advent parish I had been connected from my early days. To secure a promised peace, and so help souls, I gave up to the English Fathers the old Church on Bowdoin street, which I had preferred for my proposed religious order, and I took the new one. But though I had done so, there remained in the corporation of the parish a majority who were opposed to me. God did indeed so bless the work that all efforts failed. I now say, and for many years have said, "God bless them all." It was wonderful how love and grace triumphed over misunderstandings, and all the contending parties finally became reconciled. The bones that were united were stronger than before the fracture. With love seen in all, the reunion was a marvellous token of the power of divine grace. What, among worldly men, would have led to endless strife, was overruled by God to the sanctification of souls and the increase of His Kingdom.

I had one thing more to bear, that my election to the Episcopate was actually opposed within the diocese by a priest who had been a life-long friend and for whom I had made many sacrifices and suffered much. But my affectionate nature needed this further wounding in heart that I might become more detached in spirit, and the supreme love of God should become more victorious in me. I would not dare to say this, save with the hope that some poor brother, who feels himself heart-wounded, if not heart-broken, may find through the pain and suffering an ecstacy of joy, and pass onward and upward into a fuller union with the Lord.

On entering upon my Episcopate, I was soon made aware of its condition. Quite a number of the clergy had left, so that there were only eighteen engaged in active work. There were some twenty parishes or missions vacant. Not only had the missions run down, but in some places, I was told, the people did not want the services resumed. Here, in the West, the men were absorbed in their business enterprises and the struggle for their family maintenance. The wave of materialism and its outcome, agnosticism, had made them indifferent to religion. They left it and its support, as they said, to the women, whose resources were confined to fairs, sales, sometimes dancing parties, and other entertainments. The duty and privilege of giving to God in the way of supporting His Church was little appreciated. The doctrine of the position of the Church was imperfectly understood. At the See City, the Cathedral had been built after a fire that had destroyed the former building. It was

somewhat spacious in its proportions, but destitute of all Church furniture, having neither pulpit nor lectern, and it had a most forlorn and empty appearance. A Churchwoman who came out from Boston to my consecration could not refrain from crying as she saw its destitute and undevotional appearance. It had to be cheaply built, and poorly roofed on account of lack of means, so we had to suffer at times from the frequent downpours. The expense of heating it, which was not always successfully done, was a great burden. It had been running behind in its expenses, and a debt of some $15,000 had accumulated. To see it now, one can scarcely recognize its former condition. My own resources were, at that time, limited to my salary of $2,500 and a few hundred given me by my old parish for missionary work. I made some appeals to the East, and preached two or three sermons asking for aid. I had thought that, as I had gone out on the firing line, and a great opportunity for the cause had been opened, there would have been an interest aroused in its report. But my sermons failed to bring in any substantial support. Perhaps it was my fault, not knowing how to present my case. I remember preaching in a large city church, and receiving on that occasion the sum of $9. At another, an old friend came forward and gave me $10. I spoke at a missionary meeting in a large city, and heard the remark made: "What does he come here for? He is not a Missionary Bishop;" and I got nothing. Only on two occasions do I remember getting a few hundred dollars.

I am not blaming anyone unless it is myself.

The Catholic party is not gifted with much wealth, and in the East it is absorbed in its own parish work. That I have been aided financially is true, but the aid has come from a very few individuals, who have known and trusted me, and given to the cause which I represent. But it did not come in the beginning.

I was in no way disheartened. I had a very rich Father. He owned the whole universe. I was His child, and I knew He would give me all that was needed. To share, however, in Christ's riches, one must share in His poverty. So I began as best I could. My religious training had accustomed me to go without comfort, and instead of keeping house I took two rooms, and boarded at ten dollars a week. This went on for some years. This left me something financially to work with. My own idea has been, all that I am and all that I have belongs to God. Like a faithful servant, I must only take out of His treasury sufficient to meet the proper expenses of food, raiment, travelling expenses, and shelter. The diocese was poor, but for that reason I had been sent to it.

What interested me from the beginning in my Episcopate was the work which opened to me among the Indians. Upon a government reservation of about twelve miles by nine there were settled a portion of the famous tribe of the Oneidas. Their previous home had been in central New York state, where they had originally formed part of the Confederation of the Six Nations. The influence of this great confederacy, which was called the Long House, extended from the St. Lawrence to

the Gulf, and at its great Council the Oneidas were second in the order of precedence. The tribe was the oldest of our Church's Indian missions, starting under the direction of the Society for the Propagation of the Gospel. In 1709, four of the Iroquois Sachems crossed the ocean, and presenting to Queen Anne belts of wampum as token of the loyalty of the Six Nations, begged her, since "we have had some knowledge of the Saviour of the world," to send them missionaries. The missions established had varying success, and were not without opposition. Lord Conbury, the royal Governor at New York, summoned Mr. Moore, one of the missionaries, before him. The Governor had him arrested and imprisoned in Fort Anne. The alleged irregularity was "the celebrating the Blessed Sacrament as often as once a fortnight," which frequency he, the Governor, was pleased to forbid.

After the Revolution, the Mohawks, having been loyal to the British Crown, retired to Canada; the Oneidas remained. Bishop Hobart, consecrated Bishop of New York in 1811, began at once a visitation to the Oneidas, and confirmed at that time a class of 89. As showing their spirit, I quote from an address made to him by the Chiefs.

"Rt. Rev. Father:

"We salute you in the name of the Ever-adorable, Ever-blessed, Ever living, Sovereign Lord of the Universe. We acknowledge this great and Almighty Being as our Creator, Preserver, and constant Benefactor. We re-

REV. CORNELIUS HILL.

joice to say, we see now that the Christian religion is intended for the good of the Indians as well as for the white people. We see and do feel that the religion of the Gospel will make us happy in this and the world to come.

"Rt. Rev. Father, as the head and Father of the Holy Apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, Venerable Father, and visit your children, and warm their hearts by your presence, in the things which belong to their everlasting peace."

The Oneidas had in 1823 and following years moved to Wisconsin, and had purchased from the Menominee Indians, with the approval of the United States Government, the reservation on which they now are. The white man's greed, however, sought to deprive them of it. The Government was influenced to make proposals to them for a removal to the much farther West. They had among them some notable chiefs. Skenandore was one; Daniel Bread, a famous orator, was another; and also Cornelius Hill, who eloquently, and with a patriotic spirit, rejected the proposals of the Government. "The whites," he said, "are not willing to give us time to become civilized, but we must move to some barbarous country as soon as civilization approaches us. The civilization at which I and the greater part of my people aim, is one of truth and honor; one that will raise us to a higher state of existence here on earth, and fit us for a blessed one in the next. For this civilization we

intend to strive—right here where we are—being sure that we shall find it no sooner in the wilds beyond the Mississippi. Progress is our motto, and you who labour to deprive us of this small spot of God's footstool will labour in vain. We will not sign your treaty; no amount of money can tempt us to sell our people. You say our answer 'must be given today.' You 'can't be troubled any longer with these council meetings.' You shall have your wish—and it is one you will hear every time you seek to drive us from our lands. NO!"

This chief, who for many years was the interpreter in the Church's services, was subsequently priested by me.

In seeking the spiritual development of the tribe, I quite agreed with the policy of Bishop Hobart, who held that civilization and Christianity must go forth together. The Indian must be taught and helped both to pray and to work. The Indian's inherited instincts do not tend to make him easily an agriculturist. By origin and environment he was a born hunter. He was lord of a territory hundreds of miles in extent. The lakes and rivers were full of fish, the woods of deer. He moved his temporary residence as the season tempted him, with the freedom of a lord. How is he to be taught to settle down to farm work? He loved his horse, but had no affection for a cow. He was not lazy, but he did not like steady occupation.

If we look now at the tribe, we see them settled in comfortable homes. The old log hut, or the tepee, has passed away. The men and the women are dressed in the same costume as the whites. A

creamery has taught them the value and the profit of stock raising. They raise good crops. They have a fine parish house, built at the expense of some $10,000, which gives a meeting place for lectures and for recreation. They have also a fine band. A hospital is on the mission ground, and one of the Indians is a professionally trained physician.

The large church, with its chancel 40 feet deep, capable of holding some 800 or 1,000 persons, was erected largely at their own expense. A noble work has been done, especially among the women, by the Sisters of the Holy Nativity, which has established a branch house on the mission grounds. The Sisters have introduced amongst the women the lace industry, which brings in no small profit. They have given instruction to the candidates for Confirmation, and, assisted by an interpreter, general instructions to the congregation before Evensong on Sunday. But above all, it is by their personal influence and sympathy and living amongst the people that they have done so much good. The Indians resort to them, knowing they will do anything for them that lies in their power, whether it be the reading or the writing of a letter, the solution of a problem in surveying, the giving of advice in trouble or perplexity, comfort in sorrow, small gifts in time of need, medicine or delicacies in sickness, spiritual help and teaching, resolution of questions in morals, a text of Scripture explained, a lesson given in some new lace stitch, some aid when an old Indian comes definitely "to get uncrossed" as he puts it. Their social interests

naturally centre round their church. We find a number diligent in their attendance at the Holy Eucharist, which is offered every Sunday and several times in their chapel during the week.

Their deportment in church is most reverent. They have not the emotional characteristics of the black people. There is a reserve and dignity of bearing amongst the Indians. I have been impressed with the reality of their Christian life. Here, and perhaps nowhere else in our Church, is to be seen a service of public restoration to Communion. To hear them sing the *Te Deum,* which they only do on special occasions—to an old inherited chant with a "Hallelujah" at the end of each verse—is most inspiring. With the aid of Cornelius Hill and others, I translated an abbreviated form of our Holy Communion office into the Oneida language. The growth of the tribe in intelligent Churchmanship and spirituality has kept pace with its advancing civilization.

There was another feature of the diocese that interested me and presented its own problem. In Wisconsin a greater number of nations are represented than, I believe, in any other state. It has been said that near seventy per cent. of the population were foreign, or descendants of foreigners. Here we have Germans, French, Swedes, Belgians, Norwegians, Danes, Icelanders, Polanders, Bulgarians, Italians, Greeks, and Armenians. I felt that I had foreign missions dumped down at my front door. The problem was how to reach these various nationalities. Was the Episcopal Church here to be merely the Church of emigrants from

New York or New England? Had the Church a power to reach members of these several nationalities and supply their spiritual needs? If she were Catholic in her doctrine and worship, she certainly could meet all nations. It is with intense satisfaction that I feel she has done so. The Church planted in localities where most of the people were Swedes or Bulgarians or Belgians, has found a footing, and congregations have developed. Of course some adaptation or accommodations have been made. Thus, for instance, the Lutherans have to be carefully treated in respect to their confirmations. With the advice of some of my fellow Bishops, I have ruled that I do not require the adult Lutherans to come publicly forward for Confirmation. They have already witnessed their belief in Christ before a Christian congregation. They have received, too, a pastoral blessing, which is good as far as it goes. On being admitted to our communion, I have only asked them to come at a separate service, and receive the laying on of the hands of a Bishop, and so gain the grace of confirmation.

The Belgian Old Catholics, also, much interested me, as they had done my predecessor.

A number of Roman Catholics situated in Door County, and who are mostly Belgian, had broken away from Rome and taken the position of Old Catholics.

Bishop Brown laid the situation before our Bishops in Council. They agreed to let Bishop Brown take charge of the work as Bishop, and permitted the use there of the Old Catholic Liturgy

used in Switzerland. It was to form thus a sort of uniat Church. Bishop Brown informed me of these facts, and Bishop Williams, our Presiding Bishop, also, when I became Bishop, confirmed this statement.

A Frenchman of the name of Rene Vilatte, who had left the Roman Catholic Church and taken charge of a Presbyterian place of worship at Green Bay, applied to Bishop Brown. He became, according to the official record, a candidate for Holy Orders in our diocese. In order to shorten the time of his candidacy, and meet the requirements of his new work, Bishop Brown sent him to Switzerland. There Bishop Herzog, acting for Bishop Brown, and at his request, ordained him, he, Vilatte, taking his canonical oath of obedience to the Bishop of Fond du Lac. He was given charge of this Old Catholic mission, the property of the church and buildings belonging to our diocese. He was partly supported out of the diocesan funds, sat in the Council along with the other priests belonging to the diocese, and was visited by the Bishop, who confirmed his candidates, and was, like any other clergyman, under the Bishop's jurisdiction. The work, however, was a very small one, though exaggerated reports were given out about it by Vilatte, who, being ambitious to become a Bishop, applied to the Old Catholics in Holland. He proposed to me to be consecrated as a "Bishop-Abbot" to the American Old Catholics and as a suffragan to myself; but the canons of our Church did not allow of this, and as I had no authority to do so, I refused his request. Neither did

I think him either morally or intellectually fitted for the office.

I consulted with the Rt. Rev. Dr. Williams, our Presiding Bishop, as to what I should do. Acting under his advice, I wrote the Archbishop of Utrecht that I would transfer Vilatte from my jurisdiction to that of His Eminence if he so wished. In this way our Church would be relieved of Vilatte, and not responsible for having any connection with him. I pointed out to the Archbishop that all the property of the mission belonged to our diocese and was legally held by it. In case of his accepting Vilatte, he, Vilatte, would be obliged to leave this work, and I would appoint some other in his place.

The Old Catholics of Holland declined. Subsequently, Vilatte repudiated my jurisdiction and left our communion, whereupon, according to our canons, I was obliged to depose him. He had lost, when he left, the confidence of all our clergy and people. He subsequently obtained a Consecration from some Bishop in India, who, I think, was deceived by his statements as to his relation to myself and the extent of his work. The American Bishops declared his episcopal orders to be void. Subsequently he submitted to and re-joined the Roman Communion. Again he left Rome, and has become an ecclesiastical wanderer. But the work in my diocese has gone on, and I have now three parishes under three priests, where the Old Catholic services are continued. In all this difficult matter, difficult for a young Bishop, I consulted our Presiding Bishop and followed his counsel. We did

not wish to further a scheme which would make Vilatte a Bishop, nor did we wish to offend the Old Catholics of Holland. Bishop Williams, in stating the matter, as he did subsequently, to the House of Bishops, warmly commended the course I had taken, as having saved the Church from what might have become a great scandal, like to that of the Mexican affair.

Educational Work.

It was a source of joy to me to find that my predecessor had in 1886 started a small home school for girls, which he had placed under the care of a sisterhood of widows called after St. Monica. It occupied two lots near the Cathedral, and had about a hundred and forty feet of frontage. The buildings were old, and at the time Bishop Brown passed away they were much in debt. It is a mercy that this good, faithful Bishop did not know or realize the amount. The debts of which I became aware did not seem to decrease, and after a time I had to employ an expert, and then found that the indebtedness was at least $7,000. I could have let the school go into bankruptcy, but it would scarcely have paid its creditors ten cents on a dollar. A failure of this kind would have brought scandal on the Church and greatly injured its standing amongst the people. I think I was made ill by this new strain, which I have only partially stated. But I was enabled by the good offices of friends to pay off the debt and to reorganize the school. At the request of the sisters and on my nomination the Rev. B. Talbot

GRAFTON HALL, FOND DU LAC.

Rogers took charge of it in 1893. We began to sell the old buildings and to erect, gradually, a large stone one. But, as all my works have suffered from put-backs, or Satan's assaults, so I had another. A good Churchwoman, a widow, of my diocese, consulted me about the making of a will. I said first, "There are your two boys to be provided for." "They will have," she said—and she was a most devoted mother—"all that is good for them. My own means I wish to give to the Church in our diocese." On one occasion, she said to me, "I have left you a large sum of money." I said: "Of course, it is for the Church and I will so dispose of it." She was taken ill and then told me: "My will is in the bank, and my brother" (who was one of its chief officers) "is my man of business." On my inquiring of him, after her decease, about his sister's will, he said she never left any. I could do nothing, save pray that my good angels would come to my aid. They did. The will was never found, but the man was found out to be a great defaulter, and was sent to the United States prison.

The school, taking the name of Grafton Hall, was finally completed. It is a grand stone building, with a slate roof, a frontage of a hundred and eighty feet, with a wing extending a hundred and fifty. It is admirably equipped and furnished. It has its own artesian water supply and electric lighting and heating plant. It now occupies five acres or more of land. It is practically fire-proof. Every young lady student has her own room. There has been no serious illness during the whole

fifteen years since its construction. There are about 100 students in all in the departments.

The educational work is divided into three separate departments. There is a Preparatory or Grammar School, which has a building by itself and has mostly day scholars. Then there is the Academy or High School grade, and lastly, the Seminary, or Junior College, which covers three years of college work. There are also the affiliated departments of music, domestic science, art, and physical training. The Academy is accredited by the State University. The graduates of the Seminary are admitted on our diplomas to the Universities for the Sophomore and Junior years. It is incorporated under the general statutes of the State, which require all its income to be used for school purposes. It can thus pay no dividends and it is free from taxation. It is without expense for rent and so its rates are low. It has a faculty of twenty teachers. Its school life is marked by brightness and happiness and fair diligence in study. Religion is not forced upon the students, but enters into their life in a voluntary and healthy way. Reaching the best of our western society, the influence of the institution is growing every year. It needs, as all educational institutions do, an endowment. I cannot thank God enough—as I have seen class after class go out, trained in good religious principles and well equipped for life's duties—for the privilege given me in establishing this noble work.

The Cathedral.

Bishop Brown had been, when a priest, greatly interested in the cathedral system. He had been largely consulted in drawing up the statutes of the Cathedral at Albany. When he came out to the diocese, he had the intention of establishing the system here. He got St. Paul's parish, Fond du Lac, to take steps to change its parish organization into that of a Cathedral.

It was part of the scheme that the owners of the pews should relinquish their rights and establish the custom of free sittings. My own feeling has ever been in favour of a church thus open to rich and poor alike, but my experience has been that some endowment or pledge-envelope system is necessary for its support. It was especially necessary here, where the expense incident to a Cathedral organization was large, and the congregation not wealthy. Although it has a daily Celebration and the offices are daily said, its whole yearly expense for fuel, lights, sexton, organist, choir, and clergy is within four thousand dollars. This is not so much as a small city mission in the East requires for its maintenance. Yet this small amount is not met by the ordinary voluntary offerings of the people. Our Cathedral, I may here say, needs a partial endowment. It was a great act of faith on the part of Bishop Brown to give up a settled income derived from pew rents, and it has been a struggle on the part of the people to keep out of debt.

The Council of the diocese accepted St. Paul's

as its Cathedral church, and imposed upon Bishop Brown the duty of drawing up its statutes, but he died before he had accomplished this work. I took it up very slowly. There had been at this time in America two types of a Cathedral. In one the Bishop was in the place of a Rector, and the so-called Canons were practically his assistants. In the other case, and it was where a parish had been dignified with the title of a Cathedral, the Rector, to whom was given the title of Dean, continued to be Rector. In the first instance, the Bishop was everything, everybody being under him. In the second he was nothing, or his authority was largely controlled by the Rector. In the diocese, as in Albany, a complicated system of a larger and a smaller Chapter was established. It seemed to me that the machinery was cumbersome and complicated.

In our Cathedral system, the Bishop is the Dean. The heads of our schools, which are thus connected with the Cathedral, are *ex-officio* Canons. Another Canon, who is responsible under the Dean for the spiritual care of the people, is nominated by the Bishop and chosen by the chapter. He has charge of the Sunday school and of the parish visiting. The rights of the laity are secured by an election, at Easter, of four laymen. The diocese is represented by its Treasurer and the Archdeacons. It is to be noted that there is no one person who exercises the power that a Rector does in an ordinary parish. Rectorial powers are distributed. All the Canons have equal rights in the Cathedral, and take part as directed by the Dean

in the services. The laity can call on any one Canon for baptism, or marriage, or funeral, and can resort to any they please for confession. The Dean publishes and posts in the sacristy a monthly list of the daily celebrants and monthly preachers.

The question of ritual is a somewhat difficult one. It is important that a certain uniformity should be observed, and that changes should not even by the Bishop be arbitrarily made. It is therefore expedient that there should be a book of Customs regulating the chief points of ceremonial and ritual. This is drawn up by all the clerical members of the Chapter, and cannot be altered by the Bishop, save after deliberation and vote of the Chapter. This protects all parties. The harmonious working of this system has been a proof of its efficacy. It has been, with modifications, adopted elsewhere. It differs so from the English method that it may be called the American Cathedral System.

The Convent.

The Sisterhood of the Holy Nativity is especially devoted to the Devotional Life, the help of souls, and the aid of the clergy. The life is based on the three counsels of perfection, Poverty, Chastity, and Obedience. But as every Community has its own expression of the life and should be adapted to its own kind and Church environment, so it is with ours. The Religious Life has passed through many phases, has been severely attacked by the world, and has not been

without its own faults. To love a simple life, and so to practise poverty, is to imitate the Master. It is both a healthy life, and a witness against the luxury of the world. But as is well known, Religious professing individual poverty have sought wealth for their orders. In Scotland, for instance, a large portion of the landed estates was in the hands of the monks. The history of Religious Communities shows how drastic reforms were needed to remove this and other evils.

In the Nativity Sisterhood, a Novice is at liberty to dispose of her income at her own discretion, and when inheriting property at the time of profession, makes a will, disposing of her property with due regard to any claims of her relations.

The extremes of asceticism are avoided. In respect of food, the order is bidden to take into consideration "the laws of health, that are better understood now than formerly, and to avoid making a rule of diet so strict as to require dispensation, for it is far better to have a moderate rule observed than the appearance of keeping a severe one which must be broken."

In respect of chastity, her rule declares, hers is not an enclosed life. In union with the missionary spirit of Jesus, the Sister mingles with the world, that she may win souls to Him. It is not by killing her affections that she will do this. She will love her Superior, her Sisters, her relatives, and those to whom she ministers. The heart is not to be dead, but living with the love of God. It is a saying of a saint that "we do not love God more by ceasing to love our fellow men." The love of our fellows

EPISCOPAL RESIDENCE AND CONVENT OF THE HOLY NATIVITY, FOND DU LAC.

must not come in between us to separate us from the love of God, but should help us to rise into the fulness of His love. The exaggerated way in which obedience has been developed in some orders has made us find its limitations. It is limited in three ways: by the moral law, by the Church's authority, and by the object which the institute proposes to itself. Thus, no one can be commanded to violate a moral precept, to disobey the purposes for which the sisterhood was formed. The basis of all profitable obedience must be love; the love of God, and of all others in Him. Based on these broad principles, the sisterhood has proved a singularly happy and united one.

CHAPTER IX.

SCRIPTURE AND THE SACRAMENTS.

I will give power unto my two witnesses.
These are the two olive trees, and the two candlesticks standing before the God of the earth.

I must apologize to my readers for introducing so much instruction into my book. One could write a book full of anecdotes concerning the persons one has met, and details of old controversies which have passed away. I have said enough about the facts of my own outward life to satisfy curiosity, and will try to give some notion of my spiritual one. It is only with the intent of encouraging souls, poor and weak as mortals are, and helping them on, that I have been willing to write what I have. My readers and friends must let me preach a little and not merely write for their entertainment.

There were two things which necessarily engaged my Episcopal attention. The first was the degree of latitude permitted as to belief in Holy Scripture. According to the Church's teaching, Christianity is based upon a Person, Jesus Christ. The Church declares that as God has inspired the writers of Holy Scripture, He is to be regarded as its author. But the Church does not require us to believe *in* the Scriptures, but to believe *in* God,

in Jesus Christ, *in* the Holy Ghost, *in* the Holy Catholic Church. The relation of the Bible to the Church is this:—she has separated some of her writings from others, which she calls her *Holy* Scriptures. She determines what writings are to be put in this class; and by the power of the Holy Ghost dwelling in her, she interprets them. She teaches her children the Faith which she has received from the beginning, and she cites her Holy Scriptures as a witness to it.

In our day there has been a more scientific investigation concerning the origin of the Books of Holy Scripture than ever before. The Church has no opposition to the investigation of science in any department of knowlege. Nothing has so far been demonstrated that contradicts the dogmas she has declared essential. We may allow, for instance, the allegorical character of the early chapters of Genesis without denying the sinful tendency found in man's nature by reason of heredity. Man has fallen away from God.

The late papal pronouncement forbidding a denial of the literal historic account of the origin of man and woman, and the story of the serpent and apple, is much like the condemnation of Galileo and the Copernican theory. This denial had papal sanction. Now again Rome goes against modern science and its discovery. To deny what is called the Darwinian theory, or the evolutionary process, is as unwise as to deny the truth of the world's diurnal revolution or orbit about the sun. The one exception the papal decree allows, is that the "day" of Genesis may be an indefinite period.

Now the discovery of the law of progress in the natural world, rightly understood, is in favor of the doctrine of the progressive development of man (in and through the Incarnate Lord), into a final union with God, which secures sinlessness and eternal life. The grand mistake of Rome is not only in its denial of the truth revealed in nature, and discovered by science, but in its theory that God, having made a perfect and supernatural being who fell by sin away from God, came and died in order to restore man to his former condition. There is a partial truth in this. But the larger one is that God, in spite of man's sinfulness, came to forgive and lift him up into a higher degree of union and life in Himself than he had before. In the Incarnate One, creation advances to its completion. Jesus Christ is the embodiment of progress, and we attain to our new union with the divine life through Him.

Again, in respect of the Holy Scriptures: the Anglican Church stands for truth. It places no ban on research into the origin of the various biblical books. It encourages priests and laymen to study God's Holy Word. Nothing that science can discover concerning the origin of the books, or the method of their compilation, can affect their corroborative value as to the teaching of the Church. It is by living in the Church, and primarily listening to her teaching, that the written word is best understood. What the Holy Spirit has enlightened the Church to read out of Holy Scripture, the Holy Spirit put into it, to be so read. Differences of interpretation may exist

about different texts, but the mind of the Spirit is to be found in the Church's common and enduring consent. Further let us say that the Anglican Church, along with the Primitive, requires nothing to be held as of faith but what is so proven by the written word. The Church teaches by the living witness of her organization, by the Creeds and Sacraments, and her children, responding in life, become incorporated with the Truth and are possessed with it. By authority, Scripture, and practice, the truth is believed in and known.

The next matter of importance in my Episcopate was the teaching of the Church's Sacramental system. As in the order of nature God gives us His gifts of life, and its maintenance through ordained instrumentalities, so it is in the spiritual order. The Holy Scripture and the Sacraments are the two witnesses standing before the Temple of the Church and they, by written word and action, declare the Faith. They are two independent witnesses. The Holy Scriptures are the Word written, the Sacraments are the Gospel in action. They are the two candlesticks which give us the Gospel light, the two olive trees filled with the oil of the Holy Spirit. They have power with God to bring down blessing from heaven, and if any man hurt them, fire proceedeth out of their mouth. War will be made against them by earthly powers and the earth will rejoice over them and they shall be accounted as dead, but they shall arise and stand on their feet, and great fear shall fall upon their enemies.

The Sacraments have a harmony between them-

selves. In the order of time Baptism is the first, because to live, one must be born. Confirmation is next, because, being born, one must be clothed, or protected by heavenly armour. The Eucharist is next, for we must be fed in order to live, with the Bread from Heaven. Penance follows as the remedy for the soul's sickness. Marriage gives subjects for the Sacraments, and the Holy Orders give ministers for them. Unction comes last, being for the good of the body, and for commendation of the soul to God.

The Sacraments correspond with the Church's needs. Baptism gives us spiritual children. Confirmation makes them the Church's soldiers. Penance gives them back alive to her. The Eucharist provides a sacrificial work and feast upon the sacrifice. Orders prolong the personal ministration of Christ within the Church. Marriage reveals the mystery that the Church and Christ are one. Unction declares the abiding of the Spirit and prepares the Church's children for the meeting with their Lord.

The Sacraments declare our union with Christ. In Baptism we are made members of Him. In Confirmation we are united to His Mission. In Absolution, cleansed by His Blood. In the Eucharist we are incorporated into Himself. In Holy Orders united to His priesthood. In Unction we receive of His health and peace. In Matrimony we are joined in Him to one another.

The Sacraments are encyclopædic in their character as witnesses of the Gospel. Baptism reveals the doctrine of the Blessed Trinity. The Holy Eu-

charist bears witness to the truth of the Incarnation, and our Lord's Death and Passion. The broken Bread and the outpoured Cup declare the mystery of His Atonement. The Eucharist witnesses to Christ's abiding Presence in His Church. Union with Him is the source of all resurrection, and the bond of union which makes His Church indissolubly one.

Ceremonial.

I have dealt with the legality of the Church's ceremonial in the last three chapters of my work entitled *A Catholic Atlas*. My legal studies convinced me that the Ornaments Rubric in the English Prayer Book refers to a time anterior to the First Prayer Book of King Edward VI. With a legal argument which I venture to think unanswerable, I demonstrated that the only position assigned by the rubric to the priest at the Consecration of the Elements was what is popularly called the Eastward position. Moreover, I have shown that the rubric at the end of the Communion Service does not, literally and legally construed, forbid the Reservation of the Blessed Sacrament. It is an argument which I have not seen stated elsewhere, but which I believe to be thoroughly sound and in conformity with the rules of legal construction.

Twenty-five years from now, when the inherited prejudices of our Bishops have been so broken down as to allow of an impartial judgment, I do not doubt that the legality of Reservation of the Blessed Sacrament will be generally acknowledged.

It was reserved in the early Church, to which we appeal, and carried to the sick. We cannot reject this use without rejecting the authority of antiquity. It is explicitly allowed in the Scotch Liturgy, and so cannot be held to be against the teaching of the Thirty-nine Articles, which are part of the Scotch book. Our own American Prayer Book requires the consumption of the consecrated elements that "*remain* after *the Communion.*" It thus differs from the English, which refers to that which remains when the whole Service is concluded. The "Communion is over, and, according to the Rubric in the ordering of priests, the *Communion* is done" before the *Service* is ended. The American Rubric relating to the consumption of the elements, thus refers only to those which have to do with the Communion of the people present. It does not apply to what the Priests might set aside for the Communion of the absent sick. I have given my reasons why the English Rubric, honestly and legally construed, was set forth for the prevention of irreverence, and not to forbid reservation, and technically construed, it does not do so. There are those who, from theological reasons, do not think the Blessed Sacrament should be extended beyond its purpose of Communion. Now Reservation for the sick does not do this. But it is to be observed that the spirit of our Prayer Book does not so limit its use. For unlike the custom in the Roman Church of the Priest consuming the Blessed Sacrament after his own Communion, the Anglican rite compels the Reservation of the Blessed Sacrament not for Communion, but for

purposes of devotion. She has taken the *Gloria in Excelsis* from its original primitive position at the beginning of the Service, and her children are compelled to utter this great act of praise and prayer in the presence of the Blessed Sacrament. She reserves it thus, not for Communion, but for devotion.

In America, freed, thank God, from State influence and from questions arising under the English rubric, I officially declared to our Council that our Prayer Book was to be interpreted in conformity with the traditions of the Universal Church of Christ. Our official ruling as Ordinary, and so publicly declared, was that the Eucharistic vestments, the mixed Chalice, wafer breads, the Eastward position, lights on the Altar or borne in procession, and incense, were the allowed usages of the diocese of Fond du Lac. I also ruled that the Blessed Sacrament might be reserved for the sick, and carried to them. Moreover, I said to my clergy: "Whenever your people wish the anointing prescribed by St. James, you know that the oil is consecrated by us, as it was by my predecessor, and so none need be without the means used for the body's recovery or the comforting grace it brings to the soul at the time of its departure."

For my own part, in conformity with a report of the committee of the House of Bishops on Episcopal vestments, which recognizes the legality of the use of cope and mitre, I adopted these in the beginning of my episcopate, without any adverse remark on the part of my people. So it has come to pass that the present generation of churchmen

have always seen the Bishop in vestments which distinctively mark his office.

In traveling about my diocese, it has been my habit to present to the Churches and missions the Altar ornaments in places where they did not have them. I would give as memorials of my visitation, candlesticks, Altar desks, Altar Crucifixes, cruets for the lavabo, censers or gongs, Eucharistic vestments, and, whenever an Altar was built or restored, I insisted that there should be a Tabernacle upon it.

As a result, the five points are, with one exception, universal, and there are over twenty Masses daily offered in the diocese. Here where, sixty years ago, the Indians were roaming through the forest, and Christianity was almost unknown, we have such a revival of Catholic worship and teaching as Newman in his days at St. Mary's never dreamed of as possible. It is through the daily Sacrifice of the Altar, and the revival of the religious life, that the Church's victory is assured.

The diocese is served by a body of spiritually minded and earnest clergy, and the success of the assertion of the Church's principles, as embodied in her Prayer Book and worship, is influencing the dioceses of the middle West. Should these words find favour in the heart of any Catholic-minded layman to whom God has entrusted much means, he may be moved to aid this work financially. We need endowments for our mission work, Cathedral, our sisterhood, and women's college.

My relation to the denominations has been most friendly. They have very often placed their

churches at my disposal when wanting to preach in some locality where we had no church building of our own. As a token of their friendly regard, the University of Appleton, which is under Methodist administration, gave me the degree of LL.D. It has been with me a study how, without sacrifice of principle on either side, Christians can be brought into recognized fellowship. We must all admit that our divisions have been a hindrance to the extension of Christ's Kingdom. We must try to eliminate sectarian jealousy and rivalries. We must recognize all the baptised as united to Christ and so to one another in Him. We should not let differences of opinion separate us. While theological correctness without a living, loving faith fails to unite savingly to Christ, errors of belief, if not wilful, do not do so. Let conferences among the clergy take the place of pulpit controversy. Let us avoid that irritating spirit of proselyting which our Lord condemned. When persons feel that their religious body has done what it can for their spiritual growth, no one objects to their changing their religious Church connection. We shall all do most for the Kingdom by growing in personal holiness, and, so coming closer to Christ, come closer to one another.

CHAPTER X.

TWENTY YEARS IN THE EPISCOPATE.

The following is a paper prepared at the request of the Committee and read by the Rev. B. Talbot Rogers, D.D., at the Jubilee anniversary. Dr. Rogers was the first priest ordained by Bishop Grafton, and has been connected with the diocese for twenty years. In his positions and offices of Archdeacon, Canon of the Cathedral, Warden of Grafton Hall, member of the Standing Committee and Mission Board, he has had special facilities of knowing the diocese, its needs and growth.

"Fight the Good Fight."

By the Rev. B. Talbot Rogers, D.D.

A widowed diocese had exercised her sovereign privilege and called a priest to come and be her Bishop. In the providence of God she was led to do what no diocese in the Anglican Communion had done since the Reformation. She called a religious, one who had been a member of a religious order, had helped to found religious orders for women, and had stood uncompromisingly for thirty years for the Catholic religion. It was a great step, taken in faith, prompted largely by her poverty and need, and encouraged

by the teaching of her first Bishop, and the memory of de Koven, to whose genius and devotion the diocese owed much in its first days; and lastly, it was under the leadership of Fr. Gardner. Coming to the diocese under Bishop Brown, he had won the confidence of the clergy and laity by his splendid abilities and utter self-sacrifice.

At his suggestion and urgent counsel, Fr. Grafton was elected by a strong vote of the clergy and a majority of the laity as the second Bishop of Fond du Lac. Bishop Brown seemed to give the seal of his approval when he wrote in his journal, on the occasion of a visit to Boston, that the services at the Church of the Advent were probably the most satisfactory to be found anywhere in the American Church. But the diocese hardly realized the significance of that choice. It almost shuddered when it discovered what it had done. The Church at large awoke and rubbed her eyes. Opposition was aroused, and it seemed for a time as though another de Koven were to be sacrificed to appease blind prejudice. But help arose from an unexpected quarter. Bishop Henry C. Potter wrote a letter to Dr. Winslow of Boston, giving his unqualified endorsement of Father Grafton, condemning any outside interference and unwise prejudice. That letter, by permission of the writer, was given a wide circulation. It restored confidence to those who were called to confirm that election. Bishop Potter remained an unfaltering friend to his dying day. The Church at large has done more than confirm that election. She has three times followed the example. But

we had first choice, and we may well thank God that good use was made of the opportunity.

The election took place November 13, 1888, but the consecration was delayed until St. Mark's Day, April 25, 1889.

The order of the procession is interesting now as indicating the participants and many associations. It was as follows:

Lay members of the Reception Committee.

Delegates to the Council.

Lay members of the Cathedral Chapter.

Lay members of the Standing Committees of Fond du Lac and Milwaukee.

Sisters of St. Monica and of the Holy Nativity.

Choristers of All Saints' Cathedral, Milwaukee.

Seminarians with crucifer and banner.

Clergy of the Diocese of Fond du Lac.

Clergy of other Dioceses.

Cathedral Clergy.

Representative of the Clerical Association of Massachusetts.

Clerical members of the Standing Committees of Fond du Lac and Milwaukee.

Master of Ceremonies.

The Bishop-elect, with his attending Presbyters, Rev. Wm. Dafter and Rev. Walter R. Gardner.

The Presenting Bishops, Gilbert and Knight, with Chaplains.

Bishop Burgess, as Preacher, and Chaplain.

The Co-Consecrators, Bishops Seymour and Knickerbacker, with Chaplains.

Bishop McLaren of Chicago, and the Presiding Bishop, with his Chaplain.

There was a large and interested congregation. The building was bare; hardly more than four walls and an Altar. As we look back to that day, surely we may agree with the one who has left an account of that service: "On a review of the whole, we are filled with devout thankfulness, and are impelled to say *Laus Deo!*"

These twenty years have been strenuous. The seven years of our late President's activity are but a partial illustration of what our Diocesan has been about these twenty years for Christ and His Church.

"It matters not what corner of the room you place me in, I will build the fire hot enough to warm the whole room," is one of his mottoes. And having spent these twenty years next the fire, I assure you there have been times when it was very warm.

In a time of great need for clergy an appeal was sent as an advertisement to some of our eastern Church papers:

"FIRE AND BLOOD.

"We need young men filled with the fire of the Holy Spirit and inebriated by the blood of the Holy Sacrifice."

The appeal was answered. Young men came and went to the front with noble self-sacrifice and devotion. But there was always more work waiting to be done, and, as the work developed, more plans and work at the center.

During the first summer, with the aid of Nashotah students, Fr. Merrill, the General Missionary, reopened eighteen closed churches. This work was continued later, first under one Archdeacon and then under two and three, with the present missionary organization.

Those near our Bishop have felt at times that they were tied to the wheels of a racing chariot. "The King's business demands haste," has been

another favorite motto. Those who tried to hold the pace may have lost their heads and done foolishly, but with perseverance they never dropped from heart failure. "Press on the Kingdom," has been the constant word of cheer and encouragement, always reinforcing our feeble efforts with generous and loyal support. I have tried to go through some of the writings of these twenty years. It has been my privilege to hear all the Council addresses, but I little appreciated what a mine of Church teaching they contained. They should be republished separately. It needs more than a year to re-read what the Bishop's ready pen has produced. A few months, with other obligations, have not been sufficient. Each department of theology and Church history has paid tribute to his needs and been enriched by his expression. One print-shop working overtime could not keep pace with him. And at times three publishing houses have been busy with his writings. His various books and pamphlets have run into many thousands of copies.

At the same time all the work of organization and initiative of new enterprises has never slacked. What priest these twenty years has ever been able to outrun his Bishop? What one is there who has not found work planned ahead of him? Did one ever go in vain for suggestion or advice? Has our Bishop, to this hour, slacked one jot in his marvellous powers of enterprise? To join with him is to take hold of the handles of a galvanic battery. One may be tempted to let go and run away. But Faith and Grace challenge each other. His pow-

ers of organization and unwearied enterprise remind one of what we read of empire builders.

Has he ever restrained or held back any priest in new enterprises? Has he not always been ready with suggestions ahead of any that we planned? Many have been the workers who turned back. Some have returned and been given again a cordial welcome. But in these twenty years about a hundred and thirty have gone from us. It has been no small part of the Bishop's cares to select new candidates to fill these constantly recurring vacancies.

He had begun his sixtieth year when consecrated; a time when most men seek, and rightly claim, rest and leisure. In the required record of his work he frequently duplicated such activity as this: "During these ten days I traveled nearly two thousand miles and preached seventeen times."

So multiplied have been the achievements of these twenty years that it seems like trying to bring order out of chaos simply to recount them. Yet nothing chaotic marks that work. Absolute plan and definite purpose have marked its every step. No by-motives or variation from his duty have ever been apparent. On the contrary, with almost cruel insistence he has steadily refused to be drawn aside to other and more flattering prospects.

How often have individuals with visions tried to interest the Bishop or lead him aside from his fixed purpose and all-mastering responsibility! He had married this diocese for weal or woe, and he would be faithful to that union.

A book agent with flattering offer tried to in-

terest the Bishop. It was a time when diocesan missions bore heavily and funds were low. The Bishop told the needs of his missionaries. The agent on leaving left fifty cents for diocesan missions.

With all the varied capabilities of a widely extended cosmopolitan career, the Bishop undertook this work. From the country districts of Maryland and the slums of London, from Boston culture and Oxford learning, and from travels in many lands, here he has used all these varied associations.

It is easy to say that the active clergy have increased from eighteen to more than fifty, but stop and think what it really means. Each man added means a new sphere of labour, an equipment of Church property in which the Bishop has always assisted and generally done the major portion. Then must come the steady annual support of the work; the patient nursing of the feeble effort and small band of the faithful; the absolute observance of every appointment as one who must give account of their souls.

How well I remember when a change of train time upset the schedule. But the appointment must be kept. It was thirty miles away and but three hours from service time. There had been one of those unusual spring storms, a foot of snow on top of a foot of mud. An experienced liveryman undertook the venture for the Bishop's sake—his best team and a single carriage. A telegram was sent and off they started. At times the driver got out of the carriage to prevent its overturning

in a snow drift, and again the horses were wallowing in mud up to the hubs. They reached their destination; the class was waiting and a large congregation. The Bishop returned by train; but the liveryman took all the next day to get back.

But the utmost heroism and devotion could not make successes of every enterprise. There have probably been as many failures as successes. And failures always cost more than success. Not all the long list of clergy that have gone out from the diocese have accepted metropolitan churches. Some have made shipwreck, and the Bishop was left to gather up the flotsam. It is easy to say that twenty-eight new churches have been built, sixteen of them handsome buildings in stone and brick. But what a struggle each one of them represents! What planning, sacrifice, and anxiety, each one an effort that was almost a failure! How frequently the Bishop bore the major burden, and too often the final anxiety and effort necessary to turn a failure into success. Fifteen guild halls, twenty-one rectories, do not complete the story. A number of rectories and guild halls gave place to something better or were sacrificed for a new church. The Choir School, Grafton Hall, the Convent and Monastery, the Oneida Foundation, and Cadle Home, all represent much effort, prayer, and anxiety.

The Old Catholic enterprise and the new Nashotah have been burden enough for one man. The Cathedral, from bare walls on a corner lot, and with $15,000 debt, gradually developed, with two additional stone buildings, cloister, garth, and ar-

tistic devotional adornments within, freed from debt, and with $20,000 endowment.

Such a summary of the year's improvements could have been given each year, as in 1891, the second year of his Episcopate, when he wrote as follows:

"Looking over the diocese, there is scarcely a church in which some material improvements in Church property have not taken place.

"Trinity Church, Oshkosh, which set the diocese so excellent an example of heroic faith in church building, has largely reduced its indebtedness and made fair progress toward the day of consecration. It is also proposed to build a new rectory, and it has done what is worthy of all commendation, increased the rector's salary.

"St. Peter's Church, Ripon; Trinity Church, Berlin; St. Peter's Church, Sheboygan Falls; Grace Church, Sheboygan; St. James' Church, Manitowoc; St. Paul's Church, Marinette; St. John's Church, Wausau; St. Mark's Church, Oconto; Christ Church, Green Bay; St. Andrew's Church, Ashland; have all been enriched by decorations, repairs or altar adornments, and some of these parishes at Easter had a surplus on hand for contemplated improvements.

"The mortgage of $300 on St. Joseph's Church, Antigo, has been discharged.

"The mortgage on the rectory at Wausau has been diminished.

"At the mission at Two Rivers, $400 has been subscribed for a new church.

"The Church of the Holy Nativity, Jacksonport, has been completed at an expense of $600, and the property and rectory very much improved.

"At Appleton, a rectory, valued at $3,000, and a guild house valued at $600, have been built.

"At the Church of the Intercession, Steven's Point, a new stone altar has been built, and in addition to these improvements a rectory valued at about $3,000 has been erected.

"Grace Church, Ahnapee, has been built at a cost of $1,500, and paid for.

"At Oakfield, $2,000 has been raised, and new lots bought and paid for, for the erection of a small but handsome stone church.

"Two thousand dollars has been given for the building of a chancel and guild house at Hobart Church, Oneida, and $650 towards improvements in the rectory.

"The Cathedral has been adorned by the erection of a rood screen costing $1,500, by the fitting up of St. Augustine's Chapel at a like cost, the purchase of lots on the east side at $3,100, and of the house on the west corner of Sophia street, which is to be used for the residence of the Senior Canon, at a cost of $4,500. All these have been paid for.

"I have also on hand as a gift, $500, to be used for the church at Antigo, when the churchmen at Antigo are ready to meet it with a like sum. And another $500 for the new mission at Merrill and Tomahawk, where the work has begun so auspiciously under the care of the General Missionary."

Each year of the twenty some new enterprise in Fond du Lac, and out in the diocese, has been carried through. So great his faith, so large his ambition for Christ and His Church, one enterprise was not enough; many at the same time and always with insistent haste. "The King's business requires haste," was often repeated; "Press on the Kingdom." And when others would come to the Council depressed and discouraged, clergy leaving, work failing, no matter what the difficulties, the contrast between their discouragement and the Bishop's hopeful cheerfulness was almost humorous. The divine character of his work is illustrated by the remarkable way in which he wrung success from failure. A hundred clergy left with oft repeated tales of discouragement, failure, defeat. Not so the Bishop. A failure was always met with new plans, harder work.

But greatest of all, in the face of imminent bankruptcy, lifting debts, and building on hopes, so often frustrated, he has made over this entire diocese spiritually. That was the initial plan and underlying motive all the time.

Others had made a Catholic parish; some endured, but many failed to maintain their standards. But here was a chance to make a Catholic

diocese, and this has been the unfaltering purpose.

The progress made justifies one in believing that under God it has been practically accomplished. Much remains to be done on our part. The Bishop has fulfilled his task, and we are here to felicitate him on the fulfilment of his purpose, and to pledge ourselves in loving appreciation to carry on this his great work.

God wills it. And His work will go on until from parish to diocese, and from diocese to province, the entire Church shall be influenced and Catholicised.

With all but a diocesan uniformity of ritual, with from ten to twenty daily Masses, with conversions secured by repentance, and with confessions increasing rapidly, with a fuller instructed and ripened body of lay churchmen, there is surely cause for devout thankfulness.

The story of the diocese is the Bishop's life. He gave himself wholly to its service. How loyally he stood by his clergy, how lovingly he encouraged the laity, and all the time making history in the Church of God!

What a standard for the priestly life he holds up as he counsels, "Thither the Priest should daily resort to offer the Holy Sacrifice, or recite the Divine Office." And again to the laymen he says: "Are you striving more fully to enter into the rich heritage you have received from your spiritual forefathers? Every instructed churchman becomes a power in his community. We may all differ in unessential matters amongst ourselves, but we should stand shoulder to shoulder, and

heart to heart, in all Church work. You have received an anointing from on high and are kings and priests unto God. It will be by the example of our own lives, consecrated and sealed as they are in Confirmation, that you will draw others to the Church. The characteristics of a Churchman should be his manliness, high sense of honour, integrity in his dealings, sobriety in his speech, beauty of his family life, intelligent patriotism, humility before God, and love of His worship.

"Let us ask, Do you give of your means as you might in support of your Master's service? Do you give as a matter of principle? Do you give in proportion to what you expend upon your own comforts and personal luxuries? Have you found it to be a pleasure to give to God? Do you give with generous hearts? Have you provided for the support of your parish by some provision for it in your wills?"

I think we little realized the permanent value to the Church of the ruling that he made in one of his Council addresses on the subject of Ritual:

> "Thankful that we in America are free from state control and the perplexing limitations of the English rubric, that our Prayer Book here is to be interpreted in conformity with the traditions of the universal Church of Christ, as Ordinary, our official ruling is, that the Eucharistic vestments, mixed Chalice, wafer bread, eastward position, lights on the Altar or borne in procession, and incense, are the allowed usage of the Diocese of Fond du Lac.

"In introducing incense, this Christian symbol, into your churches, our suggestion is that first your people, being instructed, should desire it on their part, and next that it be confined at first to the great festivals.

"It is also our ruling that the Blessed Sacrament may be reserved for the sick.

"Wherever also your people wish the anointing prescribed by St. James, you know that the oil is consecrated yearly by us, and none need be without that authorized means of obtaining God's blessing on the means used for the body's recovery or the comforting grace it brings to the soul. As Christ loved the poor and sick and suffering, let the Church go forth on her mission, wanting in none of her divine gifts."

As one reads the record of this Episcopate, one is struck by the youthful enthusiasm with which each response from others was welcomed. Beginning this life work when most men are retiring from active avocations, his life work even to old age has been sealed with the miracle of perpetual youth. His marvellous powers of initiative seem never to wane.

"Press on the Kingdom!"

Practically every parish and mission has been enriched and advanced by his munificence. The diocesan properties have increased by more than half a million; the churches beautified and the services reformed toward the beauty of holiness, and with the holiness of beauty.

It was natural that the religious life should have been restored to the Church and firmly established amongst us. But that such overflowing abundance should have come from his poverty is but another proof of the divine character of his work. "Make your work holy within, and God will take care of the outside," was his one word of encouragement to the workers in a forlorn hope overwhelmed with poverty. The promise and prophecy have been more than fulfilled for those who took him faithfully and literally at his word. We might recount the triumphs of each year, the numbers baptized, confirmed, ordained, the retreats for clergy and women, the missions, the work of the sisters, the consecration of the Cathedral and its twenty-fifth anniversary, the election and consecration of our beloved Coadjutor who has done so much to increase and strengthen the missions of the diocese, to strengthen the stakes and lengthen the cords of the diocese, both within and without. For God's good purposes, we trust, the diocese has been advertised as perhaps no other diocese has enjoyed in the Anglican Communion. And it has been a joy to us, though begun in persecution, and not without the continued seal of God's approval, it has certainly brought us an abundant reward and God's blessing every day. For we have been partakers with our Bishop of the fulfilment of God's promise, that goodness and mercy shall follow him all the days of his life and he will dwell in the house of the Lord forever.

His good works with their blessings have followed him continually from the days of his first gift

of himself to God. So single has been his purpose, so consistent his career, that the friends of his youth have refreshed him still and supported his enterprises, and God has added to them.

And as he would be the first to say that it was God's goodness and grace, may we not recognize that grace of God that has shown itself in all His saints, and see the scintillations of its glory, as with the orthodoxy of an Athanasius, the eloquence of Chrysostom, and the theological acumen of Augustine, he has sought to press the Kingdom?

And that leads to the consideration of the influence of these twenty years outside this diocese. Pardon us for a just pride in some of the outside enterprises in which our Bishop has been active.

The religious life throughout the Anglican Communion was placed in a new light and greatly strengthened when our Bishop was consecrated, and continues to feel the good effect. The Confraternity of the Blessed Sacrament, of which in the United States he is the Superior General, has grown and broadened its interests. Nashotah has been rebuilt and refounded by his influence. Legislation in General Convention has not been uninfluenced by him and those who rallied to his leadership.

His work amongst the Old Catholics and the Eastern Church, by his visit to Russia and by correspondence, has done the Church a tremendous service. And his writings are circulating throughout the Anglican communion. The Bishop of London wrote words of warmest commendation, and from Australia another Bishop wrote: "I am giv-

ing *Christian and Catholic* to my lay readers to use in place of sermons."

And that we might claim his prayers for all the days to come with more confidence, I could recount to you the miracles in his life amongst us. How frequently his guardian angels protected him from harm and did his bidding! On one occasion, when a priest, the car left the track and the flooring was broken up under his feet. He has traveled on a freight train, and when that had to be abandoned, struggled forward in the dark to the engine with his baggage, and climbing into the cab, ridden to his destination. That was a thrilling experience on a dark night. At Sturgeon Bay the long bridge turns an abrupt corner out over the water. On one of his early trips to Door county, the team ran away on that bridge, and as they made the turn, the carriage tipped and ran for some distance on the wheels on one side only. Why it did not turn over into the bay, his angels alone can tell.

Again, I was with him on a drive to Gardner, when night came on and with it a terrible wind storm. Trees were blown down across the road, and finally the way was lost. The team were spirited young horses. But they were led astray to safety, for a change had been made in the road and a narrow causeway of boulders had been built very high and was incomplete. Had it been attempted in the dark, a serious accident would undoubtedly have taken place. A farmer with his lantern guided him to safety. But time would fail me to tell of horseback rides, and railroad crossings, and

many other escapes from which, as by miracle, his life was spared.

We may well thank God for the glories and the miracles of this Episcopate, and felicitate our Bishop for the days that are past and to come, *ad multos annos.*

CHAPTER XI.

MY LIFE IN CHRIST.

"Christ in me, the hope of glory."

Every life is full of the wonders of God's providential care. The great Love watches over us, and leads the responsive soul onward. It turns our very falls into stepping-stones for our progress. Every soul in glory will look back on a providentially-lighted way and a guiding Hand. There will arise from all the saints an eternal song of thanksgiving to Him who redeemed us. How unwearied was the love that perpetually restored and renewed us! How great has been His goodness! And how great His mercy! However lastingly progressive shall be the response of our love! Angels adoringly love Him, but can they love Him as we must, who have been saved by His Precious Blood? The saints in Glory adoringly praise Him for the thousand pardons that perfected them in grace. The Christian soul here in its time of struggle, while feeling its sinfulness, yet trusting in the merits of Christ, presses on to the mark of its high calling. Every soul is a marvellous monument of divine grace and its secret is with the Lord.

At one time I made a slight record of some of my meditations, revelations, and experiences. Out

of some notes made for my own personal use, I venture a brief record. They contain nothing but what is common to the spiritual life, but may be found useful.

Meditation on the Vision of Jerusalem.

I recall a meditation on the *Vision of Jerusalem and its Temple.* The Prophet was seen walking at night about the deserted city. He beholds the destruction of house and Temple. The solitude of the city fills him with fear. He hears the cries of the wild animals, or the more mournful sound of birds. He is depressed with the hopelessness of its restoration. Once it was so beautiful, so full of light, so glorious with its Temple service. The songs of Zion have ceased. The sacrifices no longer plead from the altars. The mark of God's displeasure has settled on the city in consequence of its sin.

So the soul makes a review of its own life. What gifts, intellectual and spiritual, has it not received? What has it done with them? What of good has it accomplished? What disasters seen in every department of its life? How faithless it has been with promises. How did it not betray the Lord, sold Him for some worldly gain, denied Him from moral cowardice, deserted Him for a life of ease, crucified the Lord afresh? Why cover up the ghastly facts? "Why longer deceive thyself?" In contrast with what thou might have done or been, what a failure! What should be the fruit of our meditation? The sight itself is a gruesome one. The soul cries out, "Oh my weakness, my weak-

ness!'' A holy fear, deep, permanent, abiding, should be ours.

Again: Our nature is not, as Luther taught, totally depraved. It is a good, though an injured, one. In every soul there shines a light from heaven. The wounded man, whom the good Samaritan succoured, was robbed and left half dead. The life was yet in him. So it is with us. Yet the extent of the weaknesses, infirmities, tendencies of our nature, must be realized if we are to lay a deep foundation on which to build our spiritual life. How can we get such a vivid realization of our condition as to work in us a permanent distrust of self? Now in Holy Scripture we have a mirror of man's nature. We can look into it and see ourselves. We have not committed all the sins recorded there, but have we not in us the germs of them all? It is a good spiritual exercise to go through the Bible, and acknowledge oneself in spirit guilty of the sins there recorded. What was the sin of Eve but unbridled curiosity and disobedience? What that of Adam, but preference of his wife to his duty to God? What Cain's sin, but envy, with its natural culmination in murder?

Look at the sins of the Patriarchs. Abraham, through lack of faith in God's protection, tells lies. Jacob, though reverent and thankful to God, is crafty and deceitful. Joseph, as a youth, is self-conceited and boastful. So with Israel's great leader. Moses, the meekest of men finally, nevertheless gave way in earlier days to anger and killed an Egyptian. He, too, who had been with God in the Mount, throws down and breaks the Tables of

the Law. Aaron, the High Priest, enticed by the people, makes a golden calf and leads Israel into the sin of idolatry. How did not Miriam fall into sin? How did not Korah, Dathan, and Abiram rebel against authority? How did not Achan sin by ill-gotten gain? And Eli by parental indulgence? And Gideon through love of popularity, and Samson by sensuality, and Saul by assumption of priestly office, and Jeroboam by setting up a schismatical religion? How is not the record of Holy Scripture blotted by the rebellion and idolatry and sins of Israel? And is not the root of every one of these sins to be found in ourselves? Do not the sins of pride, vainglory, boasting, envy, jealousy, ambition, covetousness, anger, sloth, sensuality, have beginnings in our own nature?

Study the sins of the tongue alone: its untruthfulness, its self-praise, its detractions, its cynicism, its gossiping; and see, "out of the heart, how the mouth speaketh." How self-deceiving we are, how unwilling to see our own faults. How touchy we are, when criticised. How we measure our goodness by a worldly standard. How we consider ourselves good, because we are restrained by our social position from wrong doing. How secondary motives control our action. How feebly is the principle formed in us, that we are to do right because it is right. It will therefore help us to pray by help of the Holy Scriptures, seeing in the sins there recorded a witness against ourselves.

We must realize also that our sins are worse than those of the old times, because we have sinned against God Incarnate, against greater light and

grace. Have we not forfeited all claim on the mercy we have so abused? Have we not so many times promised, and not kept our promises, as to have no trust in ourselves? If the saints in glory knew us, would they not say, as we do of a worthless character, "Give him up"? Might they not say: "Such an one cannot be made holy, and so be made fit for heaven. He is only half-hearted in his efforts. He has no desire or standard, save to be respected by society. There is no spirit of self-sacrifice or zealous love of God in him. Give him up"? But we have not to deal with saints, however compassionate they might be. We turn to our Blessed Lord and to Calvary. We turn to the infinite mercy and the inexhaustible merit. We hear His world-wide invitation, "Come." He has made a full, perfect, and sufficient satisfaction for the sins of the whole world. He who died for all, died for us individually. He can do what man cannot—blot out the past. He can cast all our sins behind His back. He can wash us in His precious blood. He knows the marvellous power of His transforming grace, and He says, "Come"!

Meditation on the Seed.

I find recorded a short meditation *On The Seed.* Some of it falls on the hard wayside. It falls on the path trodden down by commerce with the world. The heart has become callous; the ear paralyzed to the Gospel call. The soul has become indifferent to religion. It has passed, unconverted, into the thinness of middle life. It has become disillusionized, and wise in its own conceited expe-

riences. On the hard, laminated surface of its rationalizing unbelief the seed falls as on a marble pavement, the soul becomes agnostic. Perhaps troubles, trials, disappointments, have soured the former love and zeal. Into this state a religious may come. God keep me from it.

The seed falls upon the shallow ground, where there is little depth of soil. The result is a character ever promising, but not doing; unstable as water; resolving, but never conquering. How much of this has been our case! Have we ever really taken up the cross? Has the Christian life been a daily battle with the world, the flesh, and the devil? Have we been in deadly earnest in the pursuit of holiness? Steep and craggy is the upward pathway. Fortitude, discipline, perseverance are as necessary as for an Alpine climber; watchfulness, self-sacrifice, endurance as needful as for a soldier.

Again, the seed so falls that the riches and cares of the world spring up and choke it, and it brings no fruit to perfection. This state is not that only of one immersed in money-getting, or pleasure, or statecraft, or professional service; it enters into clerical life and the religious state. The soul gets so absorbed in the outward as to forget the inward; so anxious for an ostensible success as to neglect the hidden and spiritual; so desirous for the world's applause that that of Christ is disregarded; so seeking wealthy aid as to become subordinate to its worldly influence. There a religious may find his own ruin through seeking the

success of his society. God save us clergy from this peril! For my own part, I had to say:

"The hard pathway must be ploughed up by the Cross.

"The shallow ground so remade as to receive more soil by meditation and self-discipline.

"The thorns must be dug up and cast away, though the operation will be painful."

Meditation on the Tares.

Consider the *Parable of the Tares.* The formation of Christian character is a slow process. Think what it ought to be. Our Christian life is a supernatural life. It has a supernatural end, a union with God in glory. Now a supernatural end can only be attained by supernatural means. No man by the cultivation of mere natural virtue and by principles of philosophy, can attain heaven. Christians are the adopted sons of God. They have been made partakers of the Divine nature. They have been incorporated into Christ. It is promised that they should be filled with all the fulness of God. They are to go on from strength to strength, and attain a perfection in Christ. But look at thyself, O soul. Why these cares? These little mortifying sins? These daily imperfections? These interior disquietudes? These faults of speech? These little irritations? This gloominess or despondency? Why is not thine interior always calm, quiet, peaceful, resting with God? Some of these faults may come from our own selves, but also it is true that an enemy hath done this. Hating us with a malignant hatred, and plotting against us with a tremendous experience in the art of ruining

souls, Satan attacks the Christian with little and subtle temptations. If he tempted them to commit great sins, he is aware they would repulse him. But if he can only get them to commit a number of little ones, these will harden into habit, or the poor soul be thrown into a state of despondency. But Satan, with all his craft and knowledge of man, is ignorant of grace, and grace continually baffles him. Let it ever be remembered that God is never discouraged with us, because He knows His own power. And all those spirits, despondency, melancholic feelings, come either from physical causes or from Satan.

The latter is said to sow the tares when the Christian man sleeps. Now natural sleep implies a suspension of our conscious control of our bodily energy. The Christian sleep denotes the uncontrolled working of our nature. As natural sleep is compatible with many activities of the imagination and mind, and in a somnambulistic state one does many things as if awake, so it is with the Christian who is spiritually asleep. He believes himself to be awake. It is this that is so dangerous, because it leads on to a self-satisfied, false peace. False peace relies on an ignorance of God, and of its own state. "God is merciful," it says. Most truly so; but He has extended that mercy in and through the cross, and man cannot reject that mercy and have it too.

When the soul realizes its dangerous condition, then, and then only, is it ready to turn to Christ. Then he is in the condition of the prodigal who feels the wrong he has done his father, and longs,

by confession of his fault, to make what reparation he can. The sense of his misery may set him thinking; but it is the thought of the Father's love that leads him home.

Meditation on the Love of Christ.

Our Lord laid aside His garment in token of His laying aside His glory-raiment and girding Himself with the bandage of our humanity; and, stooping down, He took the soiled feet of the Apostles into His hands, and washed them and wiped them with the towel wherewith He was girded. "Now are ye clean," He also said, "through the word which I have spoken unto you."

How unselfish is His love! We are so insignificant; only like a single grain of sand upon the great stretch of beach. We are so little every way. We cannot compare ourselves with the angels in their obedience, or with the saints and martyrs in their love. In the spiritual life, thousands, every way, surpass us. We are not necessary to the advancement of the Kingdom.

Realize what kind of characters we are! What weakness, what instability is ours. If friends really knew us as we know ourselves, how little would they esteem us!

Now our Lord does know us. He knows us through and through. He knows our secret faults, our rebellions, our irresolutions, our murmurings, our backslidings. In contrast with His shining holiness, our *sinful souls* are black with corruption. How much greater is our guilt than that of the heathen, or of the ancient Jews, or even of those

who betrayed Him and put Him to death! Yet He who knows us, loves us! He has never ceased His pleading prayer, "Father, forgive them." He has never ceased knocking at our heart's door, though we have refused to listen. How long-suffering has His love been! How forbearing! How amazingly patient! He has forgiven, when He might have condemned. We have been unfaithful to Him, and He has not put us away. He has forborne with us in spite of all our ingratitude, waywardness, and rebellion. We have wasted His grace and grieved His Holy Spirit, but His love has been unwearied, and His Good Shepherd care unceasing. What if a servant of ours had been as unfaithful with the things committed to his care? How presumptuous we have been! How heedless of calls and warnings!

Think also how true His love has been. His chastisements are sure tokens of it. By the withdrawal of His grace, He has made us realize its need. By the misery we have felt at its loss, He has given us a proof of its reality. By the withdrawal of sensible devotion He has pained but strengthened us. By the cutting our hearts to the quick, and the removal of some idol, He has purified them and made them single. By leaving us to our own devices, He has shown us our pride and folly. He has roused us to new efforts, and the soul has gone out in the darkness, and been beaten and wounded like the Bride in the Canticles, but has again found Him. Blessed thus are the chastenings of the Lord! And every soul can say,

"It is good for me to have been in trouble," if it has learned by it this spirit of deep humility.

Meditation on the Ten Virgins.

Every new advance is connected with a renewal of penitence. The tree must push its roots out wider, sink them deeper, if it is to rise to a further height, and be clothed with a fuller foliage. Many times have I meditated on the parable of the Ten Virgins as one full of warning to the ordinary Christian and to the religious. All of the ten belong to the same band or class. They are types of all Christians. They are united in the same holy cause. They were believers-in, and lookers-out, for the same Lord. They made the same profession of faith. They went forth together as Church members of the same society. They all had lamps in their hands, alike in outward appearance. The lamps were all lit and burning. The passers-by would see no difference between them. Yet there was one which led to a terrible result and a fatal division.

The sleep of death falls upon all of them alike. They awake at the coming of the Bridegroom. Then, alas! five find the flame in their lamps flickering and just going out. What then was the difference between the wise and the foolish virgins? The wise had taken oil in their vessels with their lamps. The foolish had neglected to make this wise provision. They were like unto those who say, "Why so much devotion, so much church-going? Such careful Lent keeping? Such self-examination? Such use of confession? Such separation

from the world?" The wise, on the other hand, thought they could not be too careful, too devout and self-sacrificing, make too good use of all the means of grace, could not love the Lord enough, or do too much for Him.

So when the day of Grace is over, and priest and sacraments are no longer to be had, they come with lamps extinguished to the door, and beg admittance. But it is shut to them, and they are forever shut out. Most sad of all His words are these words of Christ, "I know ye not." He does not say He had never known them, but He knows them not now. Is there anything more painful in all the Gospel? It is the case of those who have not been bad, but just foolish. They were wise in their own conceit. They were criminally foolish and so just missed the proffered end. With a little more care, a little more earnestness, a little more sacrifice, a little more devotion, they might have gained entrance into the heavenly state. But they just missed it! What an awful remorse will be theirs! What an arousing the thought should be to us, and to me!

Meditation on the Words: "Ye Know Not What Spirit Ye Are Of."

We are under the influence of two guides: the human spirit and the divine spirit. One reason many Christians make so little progress is that they do not recognize the human spirit as their most malignant enemy. They have been fairly successful in fighting the world, the flesh, and the devil, leaving the most subtle and persistent enemy unattacked.

The human spirit is the most composite one. It is a composite of the weakness and tendencies of our fallen nature, together with our physical temperament and natural disposition as they have been affected by our education and environment. It shows itself, generally speaking, in liberty; in warm and exaggerated expression, eagerness and impulsiveness in manner; in its self-opinionatedness in speech. In respect to the body, it is usually on the side of ease, comfort, pleasure, and sensual gratification. Mentally, it shows itself in criticism of others, cynicism, love of smartness of speech, gossiping, tenacity of opinion. In the heart and will it shows itself in anxieties to get its own way; in apprehensions and foreboding concerning trials, in restlessness and fluctuations of spirit, despondencies, and morbid states of feeling. It makes us impatient under trials and troubles. It causes hot feeling in prayer to be mistaken for the inspiration of the Holy Spirit. It gives, sometimes, great facility in doing good actions to which our active temperaments impel us. It puts on the disguise of a virtue, like zeal, which is not for God, but for self. It is often full of ambition to do great things for God, to be known, admired. It is full of the love of power. It is very touchy about its reputation. It is very sensitive about failures. It is filled with shame rather than with repentance about its own sin.

Some remedies suggested: There is the old maxim of the saints, "Wherever you find self, leave self." Try to practise mortification of speech. Unite yourself with the silences of our Lord under

trial. Practise control of the thoughts, the idle ones, foolish ones—day dreams. Pray that the Holy Spirit may rule your emotions, fears, hopes, and joys; that He may govern, mortify, and purify them. However much we may strive to mortify the human spirit or self love, Christ only can give it its mortal wound. It requires great courage to ask Him to take us in hand and do it. It cannot be done, but by giving us great pain, either bodily or in the way of great humiliations. He alone can cauterize this malignant evil. The Christian soul must cease to worry about its own acceptance. Sometimes it feels the shame of its own sins so deeply that it doubts whether God can ever forgive it. It is tempted to sink down under the burden which is intolerable. It says, "If I could only live my life over again, how different, in some things, would it be!"

Now all this is a manifestation of this same human spirit, impatient of itself. It wants to stand in its own righteousness. It allows this spirit thus to gnaw away the secret of its peace. Now the converted and absolved soul has Christ's forgiveness. He has sealed His promise by absolution. He has acknowledged us as His own children, washed in the Precious Blood. He has blotted out our transgressions. He has cast them behind His back, and they have no longer existence. He clothes us in His own righteousness. We must leave looking at self, and look to Him. He is the author and finisher of our faith. We must believe and trust in His word. We must let Him do it all, and have all the glory, throughout eternity, of redeeming us.

We cannot live our lives over again. Probably we should fail the same way if we did. But Christ can give us something better. He can restore us, and give back the years which the caterpillar and the palmer-worm have wasted. He is the Divine Potter, and can recast and remake the marred vessel; He can create a new heart within us, and make us new creatures in Him. He is able to restore every grace which we have lost or wasted, for He can do abundantly more than we ask or think. He gives us a new life in Himself.

Meditation on Humility.

Cease not to meditate on humility, and trust in God. In order to *ascend,* we must ever *descend.* When Simon Stylites stood on his pillar and showed it was by divine command, through his obedience to the Bishop, he heard a voice saying unto him, "Dig deeper." In order that we may have a detached and free heart, that we may ascend into union with God, we must realize not only our sinfulness, but our nothingness.

I remember walking in the woods one day, and, on a log which stood in the midst of a little opening, listening to a little insect as he rubbed his wings together and so made one plaintive note; whether it was an acted prayer or song of praise could not be discerned. The little opening in the woods, with the blue sky and clouds above it, was to that little creature its universe. How like that insect was I. How circumscribed my vision and knowledge. How insignificant my being. I was but a little speck upon this little speck of a planet.

I was only like a mote glittering in the sunbeam, along with billions of others. But the great Father knew me, and I knew Him. Christ had promised that He and the Father would come and make His abode in us, and He had done so in little me. His presence filled my little being with an everlasting song of rejoicing. I, like the little insect, could utter one note of praise: Glory be to Thee, O God! Dearest, I love Thee, let me love Thee more!

Again, the sight of our nothingness makes me a martyr to love. What can I do for Thee, my Blessed Lord? Could I lay down my life for Thee it would be less than if an insect should die for a great world's monarch. I give myself, and all I am, and all I have, for all eternity, to Thee and Thy loving service. It is of Thy marvellous goodness Thou art willing to accept so small an offering. Love with an increasing love consumes us by its fire. Yet, O Lord, increase the torment, till it more perfectly unites me with Thee!

The love that loves me, makes me return His love. O Lord, I cannot return a love like Thine. My love is so little and so weak. Give me of Thy love, that with Thy love I may love Thee. Empty me of myself, and fill me with Thyself. Darts of fire from Thy sacred wounds pierce my innermost heart. Destroy the germs of self-interest, self-seeking, self-deceit, self-love, in me. May I be crucified to the world and the world crucified to me. If Thou givest me to drink out of the cup of Thy Passion, hold Thou Thy cup to my lips. I cannot live without partaking of it. It is thus I

hold communion with Thee. I must suffer or die. I accept all my sufferings, my heart-wounding, my rejections, my trials—all that once broke my heart and wrapped me in painful darkness. For it all I bless Thy dear name. Bless Thou all my enemies. I love them for Thy sake, and would gladly die for them. Only, dear Lord, let me now die in Thee.

The soul that realizes its nothingness and union with God asks for nothing, desires nothing but His will. I am, dear Lord, Thy servant and slave. I ask Thee not to help plans of my own devising, but use me as Thou seest fit to carry out Thy plan. Give, O Lord, what Thou commandest, and command what Thou wilt. Let come what will come, Thy will is welcome. My joy, dearest Lord and God, is that Thou hast Thy will, and the joy that Thou hast in having it is my joy. Let there be only one will between us and that Thine own.

I have no spiritual ambition for greatness, or place in the Heavenly City. The last and least is all too good for me. But O dearest and best and loveliest, my all in all, my Joy, my Treasure, my Life, hide me—a little thing—in Thy life. I joy that Thou hast the blessed angels and joyous saints to worship and serve Thee. Make me, O Holy and Blessed One, what Thou wouldst have me to be. Show Thy glory in transforming the sinner into a saint; the worst of sinners into the least of saints. Fulfil Thy blessed will in me to Thy greater glory and the good of others.

Extract from a Meditation on the Text: "Out of the Mouth of Babes and Sucklings Hast Thou Perfected Praise."

I found a letter written to the late Mother Superior of St. Margaret's, Boston, from Europe in the seventies, which expressed my spiritual condition in a time of trouble. "Let us leave self, and wait on God's will. Seek His glory every way. Have no interest of our own. Learn to rest on His merits, and in His love. Here is the secret of spiritual peace. We need not die to come to this great rest. Even now the means are given us. The wings of the Dove will carry us thither. Sorrow and trial does its blessed and blessed-making work. Even now, known to some, He gathers souls into His peace. He hides them in His Tabernacle. The inner doors of the Passion are opened. The unknown depths of Divine Love reveal their awful, entrancing loveliness. Such as these have received a death-wound in their souls. *They* live, not so much as *He* lives in them. Though in the darkness, suffering or deserted, misunderstood or betrayed, alone in their enforced solitude, or feeling life's great burden, yet His peace takes possession of them. They cling, not to Him, so much as He enfolds them in Himself. His love so asserts itself; they love all, forgive all, bear with all. They can only rejoice and thank Him, as every trial or distress makes more real His presence within. They know their own secret and their secret trysting-place with Him. For them the morning of the Resurrection is ever breaking. Round about them, the aurora of the Ascension is ever pouring its

transforming light. They come to trust *wholly* to Him, rely *solely* on His merits, His righteousness, His love. Trusting wholly to His cleansing Blood, they desire, for His, their dear One's sake, a cleansing of all the stains in the robe of His giving. But uneasiness or disquietude about self, they know not. They are in Him, and He in them. Their wills and their hearts rest in Him. There is but one will and heart between them, and that is His. There is but one love-beat animating their life. They became children to enter the Kingdom of Heaven; they must become something more to show forth His praise. They are as babes at the breast, held in His arms, controlled by His will. They are babes, yet spouses also. There is, too, the matured love that knows His love, knows His will, His mind, and His work. And the love-united soul in it, watches or furthers His interests, finds its joy in the joy of its Lord. Thus the will sleeps, but the heart waketh. The will sleeps in His arms; unconscious as a babe, it is borne in His arms along the terrible precipices; or like babes, sheltered at their mother's breast, while famine and pestilence and death are abroad. But their hearts are awake, and they love increasingly the love that loves them, with the love He gives. Let us pray Him for this *union* and this *rest*. Let us wait on His good pleasure. Be patient with self. Make acts of trust in Him. Thank Him for privations, humiliations, losses, and be in all things resigned to His blessed and blessed-making will."

For practice I add some acts of devotion:

ACTS OF FAITH.

Blessed art Thou, Wonder-worker of Creation's Mystery.
Blessed art Thou in its development in the Incarnation.
Blessed art Thou in the Sacrament of the Altar.
O Lord, I believe in Thee.

✠

O Holy and Merciful One, the Burden-bearer of our sins,
O Thou, the Sin Victim, by whose stripes we are healed,
Blessed Jesus, whose Precious Blood cleanses from all sin,
I rest on Thy merits and in Thy love.

✠

All glory be to Thee, Jesus Christ, reigning at God's right hand,
All glory be to Thee, ever abiding in Thy Church,
All glory be to Thee, dwelling in the hearts and wills of Thy people,
With heart, mind, and will, I adore Thee.

✠

Hail, most gracious Saviour, dying for us on the Cross,
Blessed art Thou, rising triumphant from the grave,
Blessed art Thou, hidden in Thy sacramental cloud, until the day of Thine unveiling.
I love Thee. May I love Thee more.

✠

All glory be to Thee, whom the choirs of angels worship,
Blessed art Thou, whom Thy saints in glory adore,
All laud to Thee, whom Thy Church in patience serves,
To Thee I give myself, and all I have and am.

✠

Hail, most sweet Lord Jesus Christ, Incarnate God and Man,
Hail, our Prophet, Priest and King, our Redeemer and Advocate,
Hail, dearest Lord, our Mediator, Saviour, and our God.
Blessed Jesus, Thou art our All in All.

✠

Blessed and Most Holy One, our Re-maker, and Re-Creator,
Blessed Life of our life, and Soul of our soul,
In whom we are re-created and accepted in the Beloved—
I look for Thy glory and rejoice in Thy Love.

✠

ACTS OF RESIGNATION.

I resign myself, my body, soul, and spirit, to Thy loving care and keeping, who loves me, and whom I love.

I resign myself to suffer what in Thy good pleasure Thou shalt let befall me, that it may bind me more closely to Thee.

I am content to serve Thee with the abilities and means Thou givest me, and to be little in the sight of men.

I renounce all affection of creatures that hinders my supreme love of Thee.

I renounce government by the world's maxims, being governed by Thee.

I purpose to take up my Cross daily, and follow Thee, trusting in Thy promised aid and deliverance in the time of trial.

I will live for Thee, and in Thee, taking this life but as a probation and training school for heaven.

✠

ACTS OF LOVE.

Lord, what is there in Heaven or Earth that I would desire beside Thee?

Lord, what wilt Thou have me to do?

Lord, here am I, send me.

Let all that is within me bless Thy holy Name.

Lord, I love Thee. Help me to love Thee more.

Jesu, Thou art my love, my All-in-all, Sweetness of my heart, Joy of my Spirit.

Jesu, my Refuge, my Peace, my Riches, my Resting Place, my Joy.

Too late have I known Thee, O Infinite Goodness and Beauty, ever-ancient and ever-new.

Hold me fast, dear Lord, and let nothing pluck me out of Thy Hand.

Abide with me, dear Lord, for it is towards evening, and the day is far spent.

CHAPTER XII.

AN INSTRUCTION.

"Gold, Frankincense, and Myrrh."

We have here the three great principles of the spiritual life and its union with God. Gold stands for love, frankincense for prayer, myrrh for mortification.

It was from Fr. Baker's *Sancta Sophia* that I learned that the saintly life could be resolved into two activities, mortification and prayer. Fr. Baker held, in contrast with the Jesuit system, to the traditions of the older Fathers and the Benedictine Rule. He has long been noted for his wisdom and spiritual attainment.

> "Whose secret life and published writings prove
> To pray is not to talk or think, but love."

Mortifications are of two classes—the imposed and the voluntary. It is the part of a Christian to suffer with resignation all that God's Providence sends, whether such external things as sickness, bereavements, worldly losses, injuries, or internal ones, as inward distress of mind, dryness of soul, withdrawals of comfort, periods of darkness, desolations of spirit. Concerning external mortifications, the soul must first resign itself to them, knowing that all that God wills is for the best. It must then advance from the degree of submission

to conformity with God's will. It wills what He wills, because He wills it. It says in union with its Lord, not only, "Thy will be done," but "Not my will but Thine."

We voluntarily mortify our bodies by ruling our appetites. All that God has made is good and is to be used. Sin is unregulated desire, and the misuse of creatures. While we may use all things given for the glory of God, we may deny ourselves in some, and so make our offering to Him. But our voluntary mortifications, however, are only profitable and meritorious when done in charity. The erroneous Indian philosophy, which regards matter as evil, practises asceticism to free the soul from it. The Christian practises self-denial in order to be more conformed to his Lord and be united by love to Him. The true-hearted bride desires to share in the life of her spouse and esteems it a privilege to share His hardships with Him.

There are various ways by which we may discipline ourselves—by abstraction, solitude, silence, and by preserving tranquility of mind. We may abstain for instance, from engaging in works not pertaining to us; or from doing what belongs to us to do, with affections centred on them and not directed to God. In considering what we should do in any matter, we are to ask ourselves not whether it is a good thing in itself, but whether we are called on to do it. Many persons, neglecting this, busy themselves with their own plans, and not with those designed for them.

Again, we may practise retirement from the

world by not letting ourselves be immersed in it. Our duties to society should be subordinate to our duties to Christ and His Church. The Christian soul must not be like a gay butterfly flitting from one flower to another in search of worldly pleasure, but like a soldier, girded and armed against the enticement of a worldly life. We may practise silence by keeping ourselves from gossiping and detracting conversation; from murmurings against God's dealings with us, and vain disputes with our fellows. We may mortify our wills by acts of resignation to God's providences and dealings with us. We may mortify our hearts by detaching them from any earthly idol, and making God our Supreme Love. We may mortify our tempers and tongues by sharply schooling the latter and praying for our enemies. We may offer up all our bodily or spiritual pains to Christ crucified, and rejoice in suffering with Him. It is the law of the new Creation.

Prayer.

What gravitation is to the material universe, prayer is to the spiritual one. By that we mean that it is a fundamental law. God wills to be moved by prayer, and God governs the world. Prayer also keeps man in communion with God, and God is the life of the soul. Our spiritual life depends upon it, as the body does upon the air. It is a perpetual source of light and warmth and growth and joy. It is the most divine action that a rational soul is capable of. By it we are united to God, in increasing degrees of union, and by it all

grace and good are obtained. The Christian soul, aided by the Spirit, prays to God in Christ, and God, according to Christ's promise, hears and answers our prayers. He will answer them to our own spiritual advancement, as He said, "Whatsoever ye ask in My name, it shall be done unto you." He will answer our prayers for temporal blessings for ourselves or others, according as He sees the answers will be beneficial to them or to us.

I have sometimes been asked, "How shall we obtain answers to our prayers?" God has, it is my experience, been perpetually answering them. If I want anything, temporal or spiritual, I go to the Father, as His child, being sure that if it is for my or another's good He will give it to me. I often say to myself, "I have an awfully rich Father, for He owns the whole universe; but I don't want anything except He gives it me; for my joy is not in the gift but in my dear Father as the Giver." So I am always happy and contented and in want of nothing.

First, I would say to anyone: Before you pray, try to think what is the will of God. Will this, for which I pray, forward His interests? Desire nothing but what He wills. Be perfectly content that He should refuse your request if it is not His will. I have known persons to pray for the life of some relative or friend, and be sorry afterwards, when the person turned out badly, that they had done so.

If one is praying for some spiritual good to be done oneself, either by the removal of some temptation, or the acquisition of some virtue, remember

that God is less likely to take away the temptation than to give strength to bear it; for we become holier, not by the absence of temptation, but by victory over it.

Again, we find that God answers our prayers for virtues by allowing a trial. The soul prays for faith. Now faith is not poured into us like a liquid into a vessel. Faith is the victory over doubt. So if we pray for more faith, the advanced soul is more likely to have doubt. So, if we pray for the overcoming of our temper God answers by allowing trials of temper to come. God may deal differently with the young novice in religion. He, in His tender care, takes the lamb up into His bosom. But He strengthens the advancing soul by spiritual discipline.

Again, He gives answers slowly. He does so to strengthen us in perseverance. He does so because He would train us in prayer. He does so because He would have us more gratefully prize the gift, when it comes. He does so because He loves to hold communion with us, and reveal to us the secret of His divine heart. Show me Thy face, said Moses; and he saw it on the Mount of the Transfiguration. The prayer of Zacharias was heard and answered when it had become a seemingly physical impossibility.

At times every devout person desires to know God's will in his regard. Some question of duty has presented itself. He is called on to make a choice between two lines of action. He is to take up a certain work, and leave a certain position. He wishes to know God's will. How shall he do it?

He betakes himself to prayer, and prays over the matter before God. Possibly he argues the matter, stating the pros and cons in his prayer. But in this way he is more likely to get at his own will than at the will of God. Let him, in prayer, seek to get into a state of absolute indifference as to what God may decide for him. When this has really been done, let him wait, and by some providential act, or the realization of some strong argument on one side, he may conclude this is God's voice. But if, as it may occur, no sign is given, then whichever way he acts will be in conformity to the will of God.

In respect to interior inspirations, those of the human spirit, or even of Satan, are often mistaken for God's leadings. No inward inspiration can be trusted which is not in conformity with the teaching of the Church, and any such should be most carefully scrutinized as probably doubtful if it is against lawful obedience.

To keep in the spirit of prayer during the day, one should practise ejaculatory prayer. It is a simple exercise on waking to make the sign of the Cross and to utter the Holy Name. Thus the first act of the day, and the first words we speak, will be directed to God.

Public Prayer.

It is very blessed to unite with the other members of the mystical body in prayer and praise. Many persons complain that they suffer from wandering thoughts. It is not the greatest of sins, but it is a spiritually expensive one. One remedy is to try, in public worship, to realize God's presence.

To the degree in which you can keep Him before you, your prayer will be profitable. Some are helped by realizing the presence of our Lord. You have come into the Presence Chamber of the Great King. With the eye of the soul look to Him, and to Him address your prayer. Make a practice of this, and for a time do not think of the words. The words may be said mechanically. But if the soul in its devotion is fixed on the object to whom its prayers are addressed, we should pray effectively. It would be prayer, even if we said no words at all. Just the sense of God's presence will fill the soul with a special peace.

In saying the Psalter, remember it was our Lord's own Prayer Book. It was written purposely for Him; and for its highest use, for His recitation of it. There are many things in it you may not comprehend, but we may say them, in union with our Lord, just as a little child says its prayers after its mother. In saying the Psalter in the choir, where it is said antiphonally, it makes it more devotional to insert after the colon in each verse, some word of adoration or love. Take such words as "Blessed God," or "Dearest Lord," thus: "Incline my heart unto Thy testimonies, Holy God." "Make me to go in the path of Thy commandments, dearest Lord." "Let Thy loving mercy come also unto me, O Lord Jesus."

Saying the Psalm in this way makes it more devotional. It helps to deliver us from a mechanical recitation, and the formalism of a routine service.

Meditation.

There are persons who get puzzled by the rules

given for meditation, and say they cannot meditate. Let them begin by what I have called "Praying on a subject," then they will find it easy. Let them kneel down and read over some small portion of Scripture and think "That is God's word to me." Let them intersperse their own prayers with the reading.

Take for instance the Ten Commandments, or the Beatitudes, or the Twelve Fruits of the Spirit, or some parable; or let them take their own life, and think how God has blessed them, protected them. Let them think over the many, many causes of thanksgiving, and say in prayer, I thank Thee, O Lord, for each and every one of them. Let them take the great mysteries of the Faith, the Incarnation, the Crucifixion, the Gift of the Spirit, the Presence of Our Lord in the Eucharist. Let them bow down before God, and repeat over and over again: "I adore Thee, I love Thee." Or say such praise as this: "O sweet Lord Jesus Christ, full of grace, I thank Thee for these mercies. Blessed is Thy most holy life, Thy Passion and Thy Death, and blessed is the Blood Thou sheddest for us"—adding the separate blood shedding.

Of meditation, there are two kinds or methods: the modern one, which has its prelude or picture, then the discourse upon the subject taken by the understanding, which consists in asking such questions as Who? What? Where? With what means? Why? How? Then follows an application to oneself: What practical lesson am I to draw from it? What motives to persuade me to follow that prac-

tice? How am I to act in the future? And then the will and affections, turning to God, hold a colloquy with Him.

The older method, which has the traditions of the desert and of the holy order of St. Benedict, is more simple, if less logical, in arrangement. The soul places itself in God's presence with acts of adoration, thanksgiving, love, joy, resignation, contentment. Different temperaments are drawn to adopt one or other of these methods, both of which are good.

But a time comes that devout souls, when practising the former method, leave it and advance to the degree of affective prayer. The soul no longer discourses so much with its understanding about the mysteries of religion, but by acts of the will and heart, grows in further union with our Lord. These acts are first enforced by the will, but subsequently are voluntary and spontaneous as the outcome of God's indwelling in the soul. "My soul is athirst for God, yea, even for the Living God." All things become to it a matter of prayer. It loves God, it rejoices in God, it cannot cease to praise Him. All things that come, whether sorrows or trials, are only food for the elevation of the soul in union with the Divine Life. Not I that live, but Christ lives in me.

And so the soul passes on to the state of contemplation. It becomes less active; it becomes more and more passive. It no longer labours and struggles. It is no longer engaged in such active warfare. Its natural powers become more quiescent. It has gone out of self and is resting in God.

It does not work so much, as God works within it. It is full of a diviner peace than that which came at the time of its conversion. God is its All-in-All. Its persistent maxim is "God only." It has been vouchsafed so ghostly a sight of the Passion, that the old nature has been mortified, and God lives within the soul. O the sweetness, the blessedness of a state which is a foretaste of Heaven!

There is granted also to some favoured souls, whose humility is such that God can trust them with His gifts, a degree of prayer or communion with God called the "prayer of quiet." St. Theresa was its great apostle and teacher. I have known souls myself so held in the embrace of God that their natural faculties were held in a passive state of stillness, and without words uttered, they communed with God and God with them. One law of this prayer they learned to obey—not to seek it but to let God give it; not to cling to the state or vision, which is known to be of God, because it does its work.

Love.

The Gospel of Christ is the Gospel of love. It reveals to us that God is love, and His love to us. As love itself, it binds in oneness the Ever-Blessed Trinity in an eternal jubilation of joyous existence. God, in the Eternal and Ever-Being-Begotten Son, and the Eternal Procession of the Holy Spirit, has the all-satisfying fruition of His own love.

His love overflows in the mystery of creation. It reflects His nature and attributes. It advances

to its perfection in the Incarnation. Therein God joins it to Himself by the union of the Divine and Human Nature of Christ in the Person of the Eternal Word.

Love flows from its Incarnate Source in the Person of the Holy Spirit, who fills the Church and transforms it into a likeness of Christ. It makes the Church, thus sanctified, the Bride of God. The Church in its completed fulness has been seen from all eternity, and been predestinated in its means of justification, and the completeness of its numbers, and the elevation of its sanctified life.

God is Light, and the Light is Life, and that Life is Love. Our life is as nothing worth unless transfigured by the active presence of the loving God in us. His love is a redeeming and justifying and sanctifying love. His love is a purifying, illuminating, transfiguring love. His love is a divine love, a penetrating, triumphant love. It is a love beyond our measuring, permanent, inexhaustible, because it is the very love which is God Himself. It surrounds us by its providence. It pleads with us by His Spirit, invites us by its compassion, embraces us in its mercy, re-creates us by its grace, makes us partakers of the divine nature, fills us with the spirit of adopted sons, perfects us in the fulness of God, by His indwelling. It leads us on to the eternal reign of God Incarnate. We are to follow the Lamb whithersoever He goeth.

Our love for God as the product of His grace is a living principle of action in us. Nature with its powers and imperfections, remains, to be used and

to be ruled. For a Christian, the dominant motive of action in us is the love of God. By the constant assertion of it, it strengthens into a habit. Habit, when formed, becomes kingly and rules the soul. It must rule even if it has to take the sword of discipline and mortification for a sceptre. This applies not only to the body, but to the mind and heart. It arms itself with the holy resolve to do all things for the love of God, that it may be less unworthy of His love. It never ceases to sweep the house diligently by self-examination, and to search for the lost drachma. As fire burns away the mould on the metal, so our imperfections are destroyed by perfect love. As the love of God grows in us, it grows, like the love in God, out of itself. It has tasted of the divine fruit, and knows its sweetness. Experience has revealed "how gracious the Lord is." It lives in another than a mere material world. To it, there is no joy like the peace of God "which passeth understanding." Filled with love, it desires to work for others. It hears the cry of humanity lying in darkness. It feels the weakness of the Church, wounded and stricken by divisions. It may be able to do a little, but it must not wrap its talent in a napkin and bury it. If we cannot go forth, as priests or sisters, yet in every parish, and in every department of society, there is work to be done. The principle of the Incarnation which God brought down from heaven to save us must be our example. The soul on the rock saved from the angry, raging waves, must not be content with its own safety, but must stretch down its hand to some fellow creature still

struggling in the waves for life. Why hold back the sacrifice of the things of this earth, when looking down from heaven is seen the face of the Blessed Lord? Why let our human fears conquer us, when it is the omnipotent word of the Master that bids us "Come"?

We are living in days when the last great battle between Christ and His foes is on. Let us not be like the children of Ephraim, who, being harnessed and carrying bows, turned themselves back in the day of battle. There is no cause for which a man can live so worthy of efforts as the cause of Christ. Nothing is so worth knowing as the will of God in our regard; nothing so worth doing as obedience to His will. Let us be up and doing—most happy if we can lay down our lives for Christ's dear sake.

As love becomes the ruling principle within us, it fills our whole nature. The soul, being emptied of self love, attains to a heavenly calm and assured peace. As we become one with God, God puts Himself at our disposal, for our wills are His. Secured in the love of God, the soul passes safely through the purifying desolation which may beset it. Even here, God fills it with the sweetness and light of joy and transformation, and becomes the life of its life and the soul of its soul.

O Lord, in Thy tender mercy, give me an emptied heart, a heart emptied of all worldly desire, ambition, and all self-seeking and self-love.

Give me a detached heart, made free, even by Thy discipline, from all inordinate affections.

May it be set on Thee, as the supreme Lover and Governor of my soul.

Give me, O Blessed Lord, a humble and lowly heart, like unto Thine own. Hide me, Dearest, in Thine own hiddenness, and fill me with Thy peace. Give me, O Jesus, my King, my God, a resigned heart. May Thy will be done in me, and by me, and may I have my joy, in that Thou hast Thy will. Give me, O Lord, ever present in Thy Church and people, a recollected heart. May I guard Thine indwelling as a sacred trust. Give me the chivalry and the loyalty of a true knight of Thine. Clothe me with the heavenly armour. And grant me perseverance unto the end!

S. SAVIOUR'S, MOSCOW.

CHAPTER XIII.

CHURCH UNITY AND UNION.

"O Pray for the Peace of Jerusalem!"

I ever laboured for a restoration of outward union between all Christian bodies. When the Association for the Promotion of Christian Unity was founded, I became an active member of it. It has always been my custom in consequence to say daily a prayer for a united Christendom.

I have desired to see the restoration of Christian fellowship between the separated portions of Apostolic Christianity. It would be a great benefit to Christ and the extension of Christ's Kingdom, if the Eastern Orthodox Churches and the Western ones, the Latin and the Anglican, could cease their warfare and work harmoniously together. Nor should we of the Anglican Communion withhold our sympathy from those sectarian bodies that have gone out from us, but pray that the breaches may be healed. I have always been kindly received by the latter. When a priest serving in Boston, I was asked by the Baptist denomination to address their clergy on the subject of Church work. I have taken part in services with them which were of a national character. I have been asked to address their congregations on the

position and teaching of our Church. On one occasion, quite a number of the ministers belonging to the various denominations in the heart of one of our large cities asked me to conduct a retreat for them. They had heard about retreats, as means of spiritual progress, and desired that I should give one to them, leaving all arrangements in my hands, and making me its sole conductor.

I do not think any union with the sects can be brought about by dealing with them in their corporate capacity. The ties which now bind them together are too strong to allow of an absorption or confederation. They regard their prosperity as a token of God's blessing on their organizations. Nor would a better state of feeling be produced by what is called an "Open pulpit." This would not only more surely convince them of the rightfulness of their separation and sectarian theology, but would be at the expense of the disruption of our own Communion. But possibly separate congregations might be brought into union with us by the allowance of a temporary use of a service approved by the Bishops of a Province, and a continuance of the administrations of the former pastor, for a time, as a lay reader. When a body, or a congregation, should desire union with us, they might wait for a time before receiving the Sacraments, which, until their own minister was ordained, would be supplied by a priest of the Church.

Concerning restored communion between the Apostolic Eastern, *i.e.,* Russian and Greek, Churches, the Western, *i.e.,* Roman and Anglican,

we must note a distinction between unity and union.

Our Lord prayed that His Church might be one as He and the Father are one. Now He and the Father are one by unity of possessing a common Nature. It is an organic and indestructible unity. It is this kind of unity that He prayed should be that of His Church. This unity of the Church is secured by those gifts of sacramental grace which, uniting all the members to Christ, make them partakers of His nature, and brothers and sisters of His one family or flock. By this union with Christ, an indestructible unity is secured. So that all members of these various branches of the Church, united to Christ, and having His life flowing, as it were, in their veins, form one body in His sight. Christ also prayed for *union*. He prayed for such a visible union as that the world, seeing all nationalities united together by the tie of Christian charity, should have therein a witness of His divine mission. What has happened has been that this union or intercommunion has been disturbed. As Christ prayed for union we should also pray for its restoration.

But we must always pray in submission and conformity to the will of God. How do we know that it is His will that the separated portions of Christendom should be united? Is there any intimation of it in Holy Scripture? Did He desire the reuniting of Israel and Judah after their separation? Did He not forbid the conquering of one portion by the other? How is it in respect to the Christian Church? It fell into the same sin as

Israel in desiring a visible head, and as in the case of Israel, disunion was the result. What is to be, according to the divine will, the course of His Church on earth? It is not to conquer the world, and to make the world good. It is to gather out of the world those who are to form the Kingdom of Righteousness, which is to last forever. The world is in opposition to Christ and will become more so as time goes on. The world will treat the Church, which is the coming Bride of Christ, as it treated Christ. It will gradually reject orthodox Christianity for some rationalized theology of its own making. It will gain a foothold within the body of the Church itself, which will be the source of its division. Christianity, as a world's victor, will be a failure. Its true victory will be found in its faith in Christ, which will not thereby be disturbed.

Now it is this that Christ prophesied of His Church. His Gospel will be preached first of all as a witness to all nations. But as the end draws nigh, the powers of the Church will be shaken. The glory of Christ's Deity, who is the Sun of Righteousness, will be obscured. The stars of heaven, that is, the Bishops and Priests of the Church, will fall away. The sign of the Cross, that is persecution, will be seen. The outward garment of Christ will be rent by divisions. While the bones of the mystical Body of Christ cannot be broken, for the unity of the Body is indestructible, yet all the bones, as symbolical of the union and coordinate working of each part, will be out of joint. The outer framework of the Church, like the ship

in which St. Paul sailed, will suffer shipwreck. It is of those in this Gospel Ship that Christ said to Paul: "Lo, I have given thee all that sail with thee." He never made such promise, we may note in passing, to St. Peter. He only preached out of Peter's boat as representing the Old Dispensation, and brought Peter to confession of his sinfulness. But no security was pledged to the Old or the New Dispensation organization. Peter's boat began to sink, and St. Paul's went to pieces. The Church must thus calmly look on to the end. There will be, it is true, at the second coming of Christ, a deep religious movement within the Church, just as there was at His first coming. But Christ has promised no triumph of the Church over the world.

While then we may pray for outward union, we must be content with the real unity of the Body of Christ. We cannot say that it is God's will that the different portions of disunited Christendom will ever be united. We must not say, as if we knew with absolute certainty, that outward union is what God wants. There are reasons why it may be otherwise. The prophecies, at least, do not point that way. While for a long portion of my life I hoped for the reunion in Western Christendom of the Anglican and Latin Communions, after the Roman rejection of our orders, which was in itself, I believe, a great blessing, the union seemed a practical impossibility. The Holy Spirit in the last century has been striving with the Anglican Communion, to regain its full heritage of faith and worship. And, with some degree, the Anglican Church has made a loving response

to God. She has done penance for her sins. She has made acknowledgment of her faults. She has extended her love to her separated brethren. Her sons and daughters have given themselves with heroic devotion to the cause of Christ. The Faith as taught from the beginning throughout the ages, and as announced by all portions of Christendom, has been held with revived energy. The Holy Sacrament and Sacrifice of the Eucharist has been largely restored as the one great worship of the Lord's Day. Responding to the Spirit's call, she has put on her glorious ceremonial as an expression of her faith and love. She has aroused herself from her Erastian slumber like a giant refreshed with wine.

On the other hand, the same Holy Spirit has been pleading with the Latin Community; pleading with her, through the Anglican Church, through the Eastern Synods, by the Old Catholic movement, by the stirring call of the Modernist, by the movement in favor of a liberal Catholicity, and by those whom Rome itself would call her loyal and faithful children, to cease to be papal and to become more Catholic. The modern monarchical absolutism of the Papacy, which makes the Pope the source of all jurisdiction, gives him an exclusive legislative power, makes him the judge of all controversies, the doctor and teacher of the Church apart from the Councils, is a Papacy different in kind from the honour, precedence, and, lawful influence given by tradition and canon law to the Pope as the first Bishop of Christendom.

He refuses our acknowledgment of his primacy, demanding a submission to his supremacy. He claims, on the non-Patristic interpretation of three texts, the Forged Donation of Constantine, and the Forged Decretals, a power as of divine right which the ancient Church knew not of, and the Eastern and the Anglican Churches, without faithlessness to their Lord, cannot acknowledge. But the question between the Anglican and Roman to-day is not that of the sixteenth century. While the Church of England, with some mistakes, it may be admitted, sought in legal fashion, and by appeal to the ancient faith, to reform herself by conforming to Apostolic traditions, the teaching of the Fathers, the doctrines of the Councils, and by common consent; Rome, repudiating an appeal to history, has widened the breach in Christendom by adding doctrines like those of the Immaculate Conception of the Blessed Virgin, and Papal Infallibility, to her Creed. In her claim to a temporal sovereignty she has surrounded herself with the pomp and splendor of an earthly court. By her love of power, her worldliness, centralized dictatorship, and her Italian policy, she contravenes the injunction of our Lord, "My Kingdom is not of this world." We may pray for Rome's conversion; but only a moral earthquake, as terrible as the physical one which destroyed Messina, can shatter the Papacy and make possible a reunion with her.

We turn gladly and more hopefully to the Eastern Churches. Rome's one term of union is

summed up in the word "submission." We must *submit,* and be incorporated in her. We must *submit,* and become *papalized.* Now the Eastern Church does not ask us to submit. In her great love she only asks, "Are we of the same faith?" Have we kept the faith of the Fathers, as she certainly has? If we are one with her in faith, then she opens her heart, and says, "We are brethren."

A way, then, to union with the East, is first of all to develop union within ourselves. The different schools in the English Church do agree, we believe, in the same creed, the same great principles of the faith, and use the same Book of Common Prayer. Whatever tends to the minimizing of party spirit, to the better understanding of one another, tends to the unity of Christendom. It is at home that the effort of union must first be made. We must be practically one amongst ourselves, and this unity is consistent with a diversity of allowed ritual and ceremonial. Let this be brought about, and union, we believe, in Christian fellowship with the Eastern Churches, will not be far distant.

It may be interesting here for my readers to read a letter of mine, sent to the Most Rev. Archbishop Antonius; also a report I made after a visit to Russia to the Bishops and members of our Commission on Ecclesiastical Relations; and also a letter addressed to Antonius, the presiding member of the Holy Governing Synod of Russia, and to the Synod, through him:

ANTONIUS, METROPOLITAN OF ST. PETERSBURG.

Report to the Commission on Ecclesiastical Relations.

"To the Bishops and Members of the Commission on Ecclesiastical Relations:

"Reverend and Dear Brethren:

"Having been brought into personal and friendly relations with some of the members of the Russian Orthodox Church, including the Rt. Rev. Bishop Tikhon and the Most Rev. Antonius, Metropolitan of St. Petersburg, I was urgently requested by some, among whom was the Russian Consul General Lodygenski in New York, to visit St. Petersburg in the interest of Christian fellowship. At the same time, as a member of our Commission, the Rt. Rev. Bishop Huntington, our chairman, gave me a letter, accrediting me as a member of our body to the Russian Church.

"I was also honoured by the following letter, given under the hand and seal of our late Rt. Rev. Presiding Bishop, Dr. Clark:

"'*To the Most Reverend Antonius, Archbishop and Metropolitan of St. Petersburg*:

"'Will you allow me to introduce to you the Right Reverend Charles Chapman Grafton, D.D., Bishop of Fond du Lac, in the United States of America, who is visiting in Russia in order to learn all that he can of the Church in that country, and also to give information, wherever

it is desired, of the condition of the Church in this part of the world? It is his wish, and that of many others, to establish and continue fraternal relations between the Eastern Church in Russia and the Church in America.

"'Any attentions, therefore, which may be shown him, or any aid that he may receive in his investigations, will be warmly reciprocated by the Church in this country.

"'I am, with great respect,

"'Your affectionate brother in Christ,

"'THOMAS M. CLARK,

"'*Presiding Bishop of the Episcopal Church in the United States of America.*

"'Newport, Rhode Island,

"'August 18th, 1903.'

"The object of my visit, as stated in this letter, was to obtain information concerning the Orthodox Church, and to give any information of the condition of the Church in this part of the world. The Presiding Bishop also stated that it was the wish of many here to establish and continue fraternal relations between the Eastern Church in Russia and the Church in America.

"Our Secretary, Fr. De Rosset, also wrote and requested me to prepare a report on the question of the *rapprochement* of the Anglican and Eastern Communions to present to

the Commission at the coming Convention. It is in consequence of this request that I lay this report before you.

"I sailed from New York on the 22nd of August last, returning on the 8th of November. I was accompanied by the Rev. Sigourney W. Fay, Jr., who acted as my chaplain, and was joined in England by W. J. Birkbeck, Esq., who also accompanied me to Russia. Mr. Birkbeck is probably well known to you by his writings. His knowledge of the Russian language and his many years of intercourse with Russian ecclesiastics and with persons of high social position, made his assistance in obtaining our desired information most valuable. He had also accompanied the Archbishop of York when he visited Russia as a representative of the English Church at the Coronation of the Czar.

"During my stay in Russia I visited St. Petersburg, Moscow, and the Troitsa Monastery, not far from the latter city.

"On arrival at St. Petersburg, it being the Feast of the Holy Cross, I attended the service at the Lavra, or Monastery of the Alexander Nefsky. It was on a Saturday evening. There were about 3,000 persons present in the congregation, a large part of whom, as I found was the case in almost all their services, were men.

"On Sunday, accompanied by the Honorable Vladimer Sabler, Senator, the assistant

to the Procurator-General of the Holy Synod, I attended the liturgy at the great Church of St. Isaac's, and was received within the *Iconastasis,* during the service, and afterwards was welcomed by Bishop Constantine, one of the Coadjutor Bishops of St. Petersburg, and the Dean of the Cathedral.

"During my stay in St. Petersburg I saw Alexius, the Exarch of Georgia, who is a member *ex officio* of the Holy Synod. The Holy Governing Synod consists, we may say *ex officio,* of the Metropolitan of St. Petersburg, who is the President, the Metropolitan of Moscow and Kief, the Exarch of Georgia, and other temporary members, among whom was my friend, Bishop Tikhon.

"During my stay in St. Petersburg I had many conversations with General Kereef, who has taken such a deep interest in the union of the Churches. He has published several pamphlets concerning the relations of the different communions to each other. From him I obtained a great deal of information as to the attitude of the Russian laity toward their Church and on the subject of restored intercommunion.

"My own impression of the laity corresponds with that of the late Bishop Creighton, that the Russians are the most religious nation in Europe. While it may be said that the English are the most practical, the French the most logical, the Germans the most learned, the Italians the most artistic, and the

FATHER JOHN OF CRONSTADT.

Americans the most freedom-loving, of Russia it may fairly be said that, as a nation, she is the most religious. It is certainly one proof of this to see the enormous congregations, composed so largely of men, assembled in their churches. At St. Saviour's, Moscow, the great church built in thanksgiving for Russia's deliverance from Napoleon, I saw on an ordinary Sunday a congregation of eight thousand or ten thousand persons. In every railroad station, public building, in every private house, are to be seen icons, or sacred pictures, which not only remind persons of sacred subjects, but bring forth in most public places acts of devotion. Nor is this a mere matter of external piety; the religion reaches into their business affairs. It is common for the great merchants of Moscow to hold religious services in their places of business once a year, to offer thanks to God for the way in which they have been prospered, and to make substantial acknowledgment of it by offerings to the Church. The popular idea with us that the Russians are given excessively to drink is disproved by statistics, which show that since the Government has abolished saloons, the amount of liquor consumed per capita in Russia is less than that taken in England or America.

"I was also honoured by a visit from that holy priest, Fr. St. John Sergieff. The simplicity, earnestness, and piety of this remarkable and wonder-working man was most strik-

ing. One could not but be drawn to him by his deep evangelical spirit; nor, when one came to know him and learn of his life, doubt of the many wonders God has seen fit to work through his prayers. He was a living witness to the truth that in all ages and in all portions of the Catholic Church God is raising up persons to a supernatural degree of holiness and sanctity.

"It would be interesting, if I had time, to enter into the great missionary spirit of the Russian Church, their missionary societies, and the evangelical work which is done throughout Siberia, Japan, and elsewhere. In examining their training of their clergy for the priesthood, I noticed that there was an ecclesiastical school and seminary in every diocese, and in addition there were three or four academies. In these academies, the higher grade of students, selected from the others, received a higher education, and were trained for professors and the higher walks of the ministry.

"On my arrival the Metropolitan of St. Petersburg was absent, and, upon invitation of the Archbishop and Metropolitan of Moscow, I went thither, proceeding first to the famous Monastery of the Troitsa, where I spent the Feast of St. Sergius, with his Excellency Vladimir. It was a wonderful sight to see the many thousands of pilgrims who had assembled thither to keep the feast; and the blessing of them by the Metropolitan, from the

VLADIMIR, METROPOLITAN OF MOSCOW

[The portrait is inscribed, in Russian "1903, September 28th. To the Most Reverend Charles Grafton, Bishop of Fond du Lac, in remembrance of Vladimir, Metropoleet of Moscow."]

parapet overlooking the great courtyard, was a touching spectacle.

"Here I made a visit to the Ecclesiastical Academy and the Seminary, where I was entertained, and where I had many speeches of welcome made me by the professors. On my return to Moscow, I was the guest, with the others of my party, at the Monastery of St. Michael, in the Kremlin. We received every attention from the prior Innokenti, who has since been consecrated Bishop of our Pacific Coast and Alaska.

"It would be tedious and unnecessary to mention the various visits made to different ecclesiastics and the Church's institutions, where we were everywhere most warmly received. On my return to St. Petersburg, I was entertained by the Dean, Bishop Sergius, and the professors at the Academy. Here the students met me with the usual hymn of salutation, and in my progress through the institution, I was addressed at different points by the students in speeches in Latin, Greek, and English. Subsequently, I had interviews with His Eminence Antonius, and dined with him and the Exarch of Georgia, the Archbishop of Novgorod, Bishop Tikhon, and others of the Holy Governing Synod.

"With the Metropolitan, I discussed freely the matters relating to the intercommunion of our respective Churches, and presented to him a letter which I had prepared on the subject. This letter, by the good offices of

my friend, Mr. Birkbeck, was translated into the Russian language. There is much that I would like to state concerning the Metropolitan's kindness and sympathy, but which would hardly be a matter for so formal a report. To this letter I received subsequently a formal acknowledgment, which was brought to me in America by Bishop Innocent. Our communication was referred by the Holy Governing Synod to a special commission of theologians to report thereon. At their request, I have sent them a number of books relating to our Church and its Constitution. Subjoined to this report is a copy of the letter which I addressed His Eminence.

"I would say that the letter has been subjected to a not unkindly criticism by Professor Sokoloff, and which was carefully replied to, removing some of the misconceptions of the Professor and answering some of his arguments, by the Rev. Sigourney W. Fay, Jr. This correspondence is to be found in the *American-Russian Messenger*.

"The result of our visit certainly has been to awaken inquiry and to promote kindly feeling between the two Churches. The practical result we may strive for is such a mutual recognition as to allow of the Orthodox Church giving to our people, when abroad and unable to receive ministrations of their own clergy, the Sacraments in time of need, and of our performing the same kindly offices for their people when in like situation.

"Again and again I was impressed with the conservative spirit of this ancient Church, using throughout all these ages the ancient liturgies inherited from Saints Basil and Chrysostom. The Eastern Church, it should be remembered, has not, to any great extent, come under the rationalizing spirit of Western scholasticism, or gone through the necessary but disturbing influences and convulsions of the Reformation. She has preserved, better than any other portion of Christendom, the ancient faith, though, of course, with its Eastern setting of ceremonial and worship, and her attitude towards us is in striking contrast with that of Rome. Rome, as the Eastern ecclesiastics said, asks of us and of you Anglicans submission. The Papacy, with its claim of supreme monarchy and universal jurisdiction, demands and can demand nothing less. The only way of union with the Pope is by surrender of our inherited Catholicity, the destruction of our constitutional Episcopal system, and absolute submission to the Papacy. Of all this the Eastern Church knows nothing. Like ourselves, she is Catholic, but not Papal. She does not ask us to submit to her. She only asks, in the interest of Christian fellowship, whether we hold the same inherited Catholic faith. If we do, we are brothers. And if we are brothers in the faith, then we are one.

"As the Holy Governing Synod has appointed a Commission, my suggestion is, that

a similar Commission be appointed by our body, consisting of its chairman, two other Bishops and two clergy, and who shall be a committee to correspond and confer with that appointed by the Synod, and of which Bishop Sergius, the President of the Academy, is its head. "C. C. Fond du Lac."

Letter to the Metropolitan of St. Petersburg.

"To His Eminence the Most Reverend Archbishop Antonius, Metropolitan of St. Petersburg and Ladoga:

"Accept, we pray you, our greeting in our Lord and Saviour Jesus Christ, God of God, Light of Light, by whom and in whom alone salvation is to be found and who ever liveth and reigneth, the Head of the Mystical Body, the Holy Catholic and Apostolic Church.

"We have taken the liberty of sending you by the Right Reverend Bishop Tikhon, who has so endeared himself to us, and has most kindly undertaken this office of charity, a few theological books illustrative of our Church's position and teaching.

"They may not add anything to your present extensive knowledge of our communion, but may convey to you our humble desire that the holy Orthodox faith so providentially preserved by you may become better understood by us, and that by God's grace the two Churches may grow into greater accord and fellowship.

"You will in your goodness not despise our littleness, or some peculiarities that have come from our inherited Westernism, but will, we believe, make generous allowances for the defects and the evils to which a Puritan invasion in the past and our present environment in America have exposed us. The Catholic Revival is gradually developing within our communion and we ask for it your sympathy, encouragement, and prayers.

"Our Church has preserved the Apostolic Succession and the three holy orders of the ministry, and in her formularies has not departed, we humbly trust, from any essential or dogma of the Orthodox faith. There has been of late years a great revival of spiritual life in the whole Anglican Communion, a better comprehension of the Catholic and Orthodox theology, and a growing desire for a recognized fellowship especially with the venerable Churches of the East.

"May we venture to say to your Holiness that in the approachment of the two Communions, that portion of the Anglican Church which is in the United States stands the nearest to your venerated body. Politically the governments of the two countries, Russia and the United States, have always maintained most happy relations, and our Church here in America is unlike the Church in England, in being free from any State control, and so free to act in its recovery of Catholicity and its intercourse with other Churches. The Thirty-

nine Articles do not form a portion of our Prayer Book, though bound up with it, and subscription to them is not required by us as it is in England. Our Liturgy and Eucharist differs from that in the English Book in that the doctrines of the Priesthood, Altar, and Sacrifice are more explicitly and fully stated. Our Canon for the Consecration of the Holy Elements is far more full, with a distinct offering and presentation of the Holy Sacrifice, and has the formal Invocation of the Holy Ghost.

"We use for the most part leavened bread in the Holy Eucharist, though unleavened wafers are allowed. It has been an almost universal custom with us to mingle a little water with the wine before the consecration of the elements. When some years ago an effort was made by some to forbid the use of incense, our Church refused to pass any prohibitory canon. We have, however, to acknowledge that this scriptural and evangelical symbol is as yet but very partially used among us. In Baptism immersion is provided for by our rubrics, but pouring, not sprinkling, is allowed, which is usually done three times, one at the mention of each name of the Blessed Trinity. We hold that there is but one . Ἀρχή in the Godhead, and that the Holy Ghost proceeds from the Father as the One Eternal Source and Fountain of Life, through the Son. While holding this faith as one, we believe, with yourselves, there seems to be a growing

feeling that the Filioque Clause which, without Ecumenical authority, was added to the Creed, should be omitted.

"Along with yourselves we repudiate the Papal Supremacy and Rome's modern dogmas of the Papal Infallibility and the Immaculate Conception. We reject the Romish doctrine of Purgatory and the relief of the souls of the faithful by the application of the superabundant merits of the Saints through the Papal system of Indulgences. We venerate Mary, the ever Virgin and ever Blessed Mother of God, but do not hold with Roman doctors that she is the Neck of the Mystical Body of Christ and that all graces must pass to us from Christ the Head through her. We accept all that the recognized Ecumenical Councils of the Church have decreed, and as the canon of the English Church requires, hold that the Holy Scriptures should be expounded in conformity with the teachings of the ancient Fathers.

"Yet we have to confess that our Church is not all that the Divine Master would have it be, and the cruel marks inflicted by the stripes of past ages can be seen upon her. Like one recovering from a long illness and just regaining strength, we turn to the East, and stretch out our hands and ask for sympathy and counsel and Christian fellowship.

"The future of the world's progress lies chiefly with the Slavonic and the English speaking peoples. The progressive colonizing

work of the Latin race is mostly done. The Latin Church can no longer dominate the West. Recognition and established fellowship between the Eastern and the Anglican Communions, as it would do so much towards forwarding Christ's Kingdom, is that for which we earnestly pray, and make known in our great Master's Name our desires unto you.

"Asking ever your remembrance at the Holy Altar, with our profound esteem and reverence in Christ,

"Your most humble servant in the Lord,

"C. C. Fond du Lac."

Letter to the Metropolitan of St. Petersburg.

"To His Eminence the Most Reverend Antonius, Metropolitan of St. Petersburg and Ladoga, Presiding Member of the Most Holy Governing Synod of Russia and Archimandrite of the Lavra of St. Alexander Nevski:

"It is with deep respect and fraternal charity we address you and through you the Most Holy Synod of the Orthodox Russian Church. The Church in the United States of America has established a Commission, consisting of nine Bishops together with a number of priests and others of learning and influence, on Ecclesiastical Relations. We hereby transmit to you a letter from the Right

Reverend the Bishop of Central New York, who is its presiding officer, certifying our membership of the Commission, and we have received a formal request from its secretary to prepare a report after conference with yourselves on the relation between the two communions.

"Together with these we are honoured in being the bearer of a letter from our venerable Primate, the Right Reverend Dr. Clark, the Bishop of Rhode Island, who was the oldest living Bishop in Christendom, and who, since we set out on our journey, has passed to his rest; and who bade us communicate to you his brotherly greetings in our Lord and the desire of his heart that as the Church is one in union with her divine Head, so unity may find an increasing expression in Christian recognition and fellowship.

"There seems to be, if we mistake not, a growing desire among Christians in these latter days, now that the multiform oppositions of Satan, and the foretold sign of the Son of Man (the cross of persecution) are becoming more manifest, together with an increasing spirituality in the Church (like the promised budding of the fig tree), for Christians everywhere, under the promptings of the Holy Spirit, to draw together, and to beckon to their partners in the other ships to come to their aid. And it is to the ancient and venerated Churches of the East, so invulnerable in their inherited orthodoxy, so clear in

their conception of the Church as a spiritual organism of which Christ is the everliving and ever present Head, that we of the farther West naturally turn. We turn to the East and look towards Jerusalem with the eyes of children towards a mother.

"Turning to those things on which we are agreed, we may say that both communions regard the Church as a Divine Society founded by Christ Himself, which is visible in so far as it is upon Earth and invisible in so far as it is in Heaven. Both alike regard it as one spiritual organism of which the Incarnate Son of God is the Head and the Holy Spirit is the indwelling Light and Life. And our mutual conception of this Church is that it is one, holy, Catholic, and Apostolic.

"Both agree that the Church is a race of kings and priests, but while all Christians partake of the priesthood, they are not all pastors. We agree that the hierarchy consists of Bishops, priests, and deacons, and that these ministers succeed by an ordination from the Apostles.

"We concur in holding that the Church hath authority in controversies of faith. We alike believe that the Holy Spirit dwells within the Church, certifying its utterance by the agreement of the whole Body. We believe the Holy Spirit guides the Church into all Truth by bringing to its remembrance all and whatsoever the Lord revealed, and enabling it to preserve the faith once delivered to the saints.

"Both Churches regard as Holy Scripture those books of which there was never any doubt in the Church, and hold the Holy Scriptures to be the Word of God. We believe that the Church is limited in her definitions to the original *Depositum Fidei,* which is contained in Holy Scripture as it is received and interpreted by the Church, which is the witness and keeper of Holy Writ. Of what is and what is not contained in Scripture, the Church is the final and authoritative judge. We thus agree in professing the faith, which we alike hold, to be a sacred deposit to which nothing can be added and from which nothing can be taken away.

"We have thus as points of agreement the same belief concerning the Church, the priesthood, and our conception of the sacraments as channels of grace, and the necessity of our union with Christ by a living, loving faith is like your own.

"Together we condemn the following errors of the Church of Rome:

"We reject the Papal monarchy, with its claims to a supreme pontificate separate from the priesthood as possessed independently or inherently of legislative, judicial, and executive power, as being the Head of the Church, the Vicar of Christ, the Centre of Unity, the source of all jurisdiction.

"We reject the additions made to the Creed by Pope Pius IV. and the more modern dogmas of the Papal Infallibility and the

Immaculate Conception of the Blessed Virgin Mary.

"We alike repudiate the Roman doctrine of a purgatory of satisfaction, and of a treasury of saintly merits dispensable by the Roman Pontiff, and of indulgences.

"We both reject in our common belief in the Communion of Saints, the Latin idea of servitude which would make us not only desire and ask for their prayers and offer on their behalf, but suppliantly invoke them for grace or mercy or salvation.

"We both reject all the rationalising processes of the Latins concerning the grace of God and the sacraments, and especially their audacious reasonings concerning the Blessed Sacrament of the Body and Blood of the Lord. And we both affirm that it is the same carnal rationalising, the same reliance on natural reason, which causes dogmas to be added in Rome and taken away in Geneva, and which by confounding Faith and opinion has destroyed the assurance of the Faith both among the Latins and Protestants.

"Turning now to matters requiring explanation, one probably is in the non-use by us of the term Transubstantiation. Let us state what our doctrine is and why we do not use this term.

"The Anglican Church has had a double contest, one in the deliverance of herself from Latinism and the other from Protestantism. At the time of the Reformation in the sixteenth

century there was a popular belief known then as the Romish doctrine of transubstantiation, which held that the elements at the time of consecration were so physically changed that they ceased to exist and remained in appearance only. This the Reformers rejected on the ground that it overthrew the nature of a sacrament, which must consist of two parts. When on the other hand Protestantism denied the reality of the Presence of our Lord's Body and Blood, then, in the seventeenth century, the Anglican Church made further and more explicit statement of her doctrine and embodied it in her official Catechism. She then declared that the outward part or *Sign* was bread and wine, but that the inward part or *Thing* was the Body and Blood of the Lord. She moreover stated that the grace or benefit the faithful received was the strengthening and refreshing of their souls. By making these distinctions between the Sign, the Thing, and the Grace, the Church condemned the subjective theory of Protestantism. For we are not taught by our Catechism that the outward sign or form is the eating or drinking of the elements, but that the outward part or sign is the bread and wine; and we do not say that the inward part is the *reception* of the Body and Blood of Christ, but that the inward part or Thing *is* the Body and Blood of the Lord.

"This doctrine was protected in the Articles of Religion. For though never regarded

as a Confession of Faith, and the one on General Councils (the 21st), having been omitted in America, and signature to them not being by us required, yet they may be referred to in explanation of the doctrine contained in the Catechism, which is of universal obligation. Thus it is said in Article 28 that the Body of Christ is given, taken, and eaten only after a heavenly and spiritual manner. Here the objectivity of the presence of Christ's Body in the Sacrament as occasioned by the consecration is asserted, for the Body to be given and taken must be there before it is received. And as to the heavenly and spiritual manner, we read in Aquinas, Summa III. 75, that the Body of Christ is not in the Sacrament in the manner in which a body is in a place, but in a certain spiritual manner which is proper to this Sacrament. In heaven, It (the Body of Christ) exists after the manner of a Body, but in the Sacrament It does not exist after the manner of a body (in that it does not occupy space), but in a spiritual manner (*De Eucharistica, V.*).

"In Art. 28 we read that the means whereby the Body of Christ is received and eaten is faith. It does not say made present by faith, nor given by faith, but received and eaten by faith. Here, too, our Reformers followed Aquinas, who says: 'In order to understand the excellency and heavenly dignity of this sacrament, it is to be noted that although all the sacraments of the Church have their effect

by the faith of the Passion of Christ, and also from faith and through faith profit only the faithful unto salvation, this is nevertheless to be said *most especially* of the Sacrament of Faith.'

"Our 29th Article states that the wicked eat not the Body of Christ; and the wicked who receive the Sacrament are not thereby made partakers of Christ. The Article in its Latin form uses *accipere* and *sumere* for receiving, *percipere* for the interior eating or manducation of the Lord's Body. It thus says that they, the wicked, eat and yet they do not eat. They eat because they receive the sacrament, nevertheless they eat not because they do not *percipere,* partake of Christ.

"Our Church believes in a change or μεταβολή, effected by the consecration. Before that act the elements are simply bread and wine; after that they are what our Lord's holy Word declared them to be, His Body and Blood. This change, effected by the power of the Holy Ghost, is a divine mystery. We do not, like the Latins, dogmatise about it. As the term transubstantiation as used in the West is popularly understood as involving the Aristotelian distinction between substance and accidents, we do not use it. We believe your great and saintly theologian Philaret eliminated these terms from translations prepared by him of the Council of Bethlehem. If you could explain to us that your use of the term does not involve as a dogmatic statement the

Tridentine exposition, we see no reason why we should not be in accord.

"Another subject for explanation concerns the saints. We believe as well as yourselves in the Communion of Saints. We recognise the fact that the Church is a living spiritual organism and that a constant stream of prayer flows from us to those now with the Lord in glory and from them to us. We know that they without us are not made perfect, but that their graces here and their glory there were obtained by the united prayers of the Church past, present, and future—prayers which were foreseen, or rather always present in the sight of the God. And we believe that we also benefit by the prayers which they offered while on earth and still offer in heaven. We do not object to asking God to accept their prayers for us, nor to what is called an oblique invocation, and since, if they know our prayers at all, it is by a revelation of God, it would seem that there is no doctrinal difference between direct and indirect invocation. We, however, agree not with the doctrine of the Romans which sets up the relation of patron and client between those who are brethren and introduces the idea of servitude between the children of a common Father. We desire the prayers of all saints, not as omnipotent or omnipresent, or as in themselves sources of grace or virtue, but as worshipping together with us in the Church of God. We reverence profoundly above all

the saints the Ever Blessed Virgin, the Mother of God, but are shocked at the position assigned her by Roman theologians as the Neck of the Mystical Body through whom, from the Head, all grace must pass.

"What we desire explanation from our Eastern Brethren is, the prayer in their offices, Most Holy Mother of God, save us. Have we received the correct interpretation of it when we are told the use of the word 'save' is similar in its theological meaning to the expression of St. Paul when he said he became all things to all men that he might *save* some? Does it mean with you, that the Blessed Ever Virgin was an instrument or minister of the Incarnation and the second Eve, as St. Justin and St. Irenaeus have written? Do you not with us repudiate the Latin idea that she is a co-Redemptress? Afraid as we are of modern Romanism, will you, out of your orthodoxy, not allay our people's fears?

"Concerning the number of the divine mysteries it does not appear to us that there is any essential difference between the Churches. The Anglican Church holds that there are two which are generally necessary to salvation, and five other 'commonly called sacraments.' It is to be observed that the word 'generally' in the Catechism, which is written in Elizabethan English, does not mean 'commonly' as is now the use, but 'universally' as it is used in our English Old Testament. As being 'means of grace' the above seven belong

to the same category. But we make a distinction and divide them as your theological writer Komiakoff did. There are Two which belong to the Church considered in relation to Christ and the Church's eternal being, and others as concerned with the Church on earth in its temporal and militant condition. The matter and form of the Two were ordained by Christ and are unalterable; the matter and form of the others are subject to the regulation of the Church. The anointing of the sick has fallen largely into disuse among us, partly, we believe, from a rejection of the Roman belief and practice that it was to be used chiefly as a preparation for death. But we have a prescribed office for the sick. We administer Confirmation, following the Apostolic custom of laying on of hands of the Bishop only, while you allow the priest to minister with chrism blest by the Bishop. We believe the grace conveyed by either mode is the same.

"The greater barrier perhaps between us is our use of the *Filioque* in the creed. This we inherited through our connection with Western Christendom. May God in His great mercy and love so enlighten us that this cause of division may be removed. It is certainly to be admitted as a great satisfaction that there is between us no difference in doctrine. We both believe in but one ἀρχὴ in the Blessed Trinity. We both deny that the Holy Ghost proceeds from the Son in the same manner in which He proceeds from the Father.

We, of the Anglican Church, accept the doctrine of St. John Damascene. If then we believe the same Faith, why may we not come to some agreement? We see, or think we do, how impossible it would be for the Orthodox Eastern Church to alter its expression of the Faith. To do so would involve an acknowledgment of the Papal Supremacy and its right to make an addition to the creed. We on the other hand have broken with the Papacy, and our retaining it involves no such consequence. The great difficulty with us is this: If we should omit it, many of our people might say we were tampering with the creed, and so revolt from the Church, and be led to Rome. While some might be willing to make this change, probably the majority would not, for they would so fear the result that it might tear our Church asunder. If we placed in our Prayer Book a note with the creed that the *Filioque* was not part of the original, or had not received ecumenical assent, might not the difficulty be removed?

"Finally we venture to think that the number of the Councils presents not so difficult a matter for agreement as it may seem. The only question arises in respect to the seventh or the second of Nice, and it is not concerning the canons but the doctrinal decrees. It is well known that the Council enjoined that supreme self-surrendering worship, *Latria,* should be given to God only; that reverence and honour (τιμητικὴ προσκύνησις) should be paid to

holy persons and things. Owing, it is believed, to a mistranslation, the Western Synod of Frankfort rejected the Council's decrees, supposing that it taught that the same divine worship should be given to sacred things as to the Holy Trinity. However this may be, the West, England included, practically acted upon it. We gather into the spiritual organism of the Church persons and things, and set them apart from all common and secular purposes and consecrate and ordain them to holy uses. Unlike Protestants who simply 'open', as they term it, their religious buildings, we formally and with Episcopal functions consecrate and hallow them, and treat them by outward acts, with reverence. We bless our fonts, instruments of music, holy vessels, vestments, and altars. We place the representations of the saints in our churches, on our walls, in our windows. We bow towards the Altar, kiss the Word of God, and in many ways give due reverence to holy persons and heavenly things.

"The Church of England thus practically adopted the teaching of the seventh council, and though some writers have spoken of four or of six synods, yet this one has not by any formal and synodical action of our Church been rejected. Seeing that the teaching of the Council is accepted and acted upon, we must not let its academical aspect separate us.

"Thus have we set forth briefly our points of agreement and those where explanation

seems desirable. The cause of union is that of the Great Head of the Church, and is all too holy not to secure our largest charity and persistent endeavour. We pray you that it may not be jeopardized or impaired by your brother's weakness or incapacity. Invoking to our assistance the intercessions of the whole Church in heaven and in earth, we also pray our Blessed Lord to gather us all into His own sanctifying Light and Life, and as He made us One in Himself, so unite us in the outward manifestation of mutual recognition and fellowship, that the world may believe that He hath sent us.

"Extending to you our loving and humble salutations in Him, with our profound and sincere devotions.

"We remain,

"Your Brother and Servant in Christ.

"C. C. Fond du Lac."

KEY TO THE ILLUSTRATION

Between pages 278 and 279.

BISHOPS AT THE CONSECRATION OF THE RT. REV. R. H. WELLER, D.D., TO BE BISHOP COADJUTOR OF FOND DU LAC, NOVEMBER 8, 1900.

1. The Rt. Rev. CHARLES CHAPMAN GRAFTON, D.D., Bishop of Fond du Lac.
2. The Rt. Rev. ISAAC LEA NICHOLSON, D.D., Bishop of Milwaukee.
3. The Rt. Rev. CHARLES P. ANDERSON, D.D., Bishop Coadjutor of Chicago.
4. The Rt. Rev. ANTHONY KOZLOWSKI, Polish Catholic Bishop.
5. The Rt. Rev. G. MOTT WILLIAMS, D.D., Bishop of Marquette.
6. The Rt. Rev. R. H. WELLER, D.D., Bishop Coadjutor of Fond du Lac.
7. The Rt. Rev. JOSEPH MARSHALL FRANCIS, D.D., Bishop of Indianapolis.
8. The Rt. Rev. WILLIAM E. MCLAREN, D.D., D.C.L., Bishop of Chicago.
9. The Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska.
10. Rev. Father JOHN KOCHUROFF, Chaplain to the Russian Bishop.
11. Rev. Father SEBASTIAN, Chaplain to the Russian Bishop.
12. The Rt. Rev. TIKHON, Russian Bishop of the Aleutian Islands.

BISHOPS AT THE CONSECRATION OF THE RT REV. R. H. WELLER, D.
[See key on

CHAPTER XIV.

THE POLISH OLD CATHOLIC MOVEMENT.

"Co-workers with Christ."

During my Episcopate, working for union within our own body and also with all baptized Christians, especially with those belonging to Apostolic Churches, I became interested in the Old Catholic movement. This movement had extended in Germany, Switzerland, Austria, Holland, Belgium, France. It is under the jurisdiction of the Old Catholic Bishops in Holland and the three Bishops of Germany and Switzerland. Some time since it was reported to have in Holland twenty-three parishes, with a Theological Seminary at Ammersfoort; in Germany some ninety parishes and associations; in Switzerland fifty parishes, and a third Theological Seminary; in Austria some twenty-three parishes, and 15,000 adherents.

In America, there were one Bishop, twenty-one priests, thirty-two congregations, twenty-two churches and chapels. In connection with the Bishop's church in Chicago there is a large, yet uncompleted, hospital, and there are seven sisters. Between the years 1898 and 1901, the Bishop confirmed 6,299 persons.

I had inherited from my predecessor two or

three parishes composed chiefly of Belgians, who had broken with Rome and placed themselves under our jurisdiction. These were, of course, of French descent, and spoke that language. Later, there arose in America a considerable anti-Roman movement among the Poles. The principal leader among them and one recognized by the Old Catholic Bishops in Europe, was the Right Rev. Anthony Kozlowski. He was educated in Bulgaria, among the Slavic people, and on account of the eminence of his family, was regarded as one likely to be a prelate. As an only son, he ranked as a Baron, and bore the title. His family, for generations, had been Polish patriots. He studied theology in Bulgaria. Here he began to acquire the many languages which he spoke. He made a pilgrimage to the Holy Land, sojourning in Constantinople and Greece. He did away with some of his early prejudices, as an anti-Russian, seeing the Orthodox Church now under its religious aspect, and other, than as an ally to the Russian Government. Having a deep spiritual nature, he determined to leave the world and to enter the Trappist monastery, to devote his life to religion. The discipline, however, was so severe, that he became seriously ill, causing the doctors to order him to leave the monastery to preserve his life. Upon this, he was appointed rector of the Theological College, in Taranto, Italy, from which he received the degree of D.D. and where he served some years. He became personally acquainted with many of the theologians of the Roman Church, including the late Pope Leo XIII. He became interested in the

work of his fellow-Slav, Bishop Strosmeyer, of Croatia, who struggled so courageously against the Vatican decrees of 1870, secured a restoration of the vernacular liturgy for his own people, and who never published the decrees of the Vatican Council in his own diocese. Strosmeyer's noble protest against papacy undoubtedly sowed seeds in the mind of Kozlowski. He became acquainted with those Old Catholic leaders Döllinger and Reinkens, and while not then prepared to follow, he sympathised with them.

He was sent to America, and became assistant of St. Hedwig's Polish church, Chicago. It was here that the conditions of the Polish people, and their relation to the Roman Catholic hierarchy, moved him to the final step that separated him from the Roman Communion. "The Polish people,"—we quote from a letter of the Rev. E. M. Frank, his chaplain—"needed a leader." For years many of the Polish laity had been restive under the Romish yoke, but they lacked a leader and priests to supply their spiritual wants. In 1895 Dr. Kozlowski was elected Bishop by All Saints' Polish congregation, Chicago, and a few other congregations. He was consecrated by Bishop Herzog of Berne, Bishop Weber of Bonn, and Archbishop Gul of Utrecht at a Council held at Berne, Switzerland, November 13, 1896, and has been a resident in Chicago ever since his return.

During the ten years of his Episcopate, by personal effort he organised twenty-three parishes; in New Jersey, Ohio, Pennsylvania, Wisconsin,

Illinois, and Canada. He erected, but never completed, St. Anthony's Hospital, Orphanage, and Home for the Aged, a large stone and brick building, upon which he expended $115,000.

Few men had more missionary zeal and a better knowledge of Catholic affairs than had Bishop Kozlowski. He attended all the Old Catholic synods in Europe, and always spoke of his brethren in the Episcopal Church in America in the highest manner.

My acquaintance with Bishop Kozlowski had begun early in my Episcopate. He had acquired a number of languages, was a ripe theological scholar, of marked intellectual ability, a leader of men, and, above all, a devoted Christian. He lived in most humble quarters, as poverty-like as those of any day-labourer. A marked characteristic of his piety was his deep humility. He had a great love for his own people, and nothing was more dear to him than their deliverance from Roman oppression and the advancement of the Catholic Faith. He was broad and generous in his sympathies and action. Let me give an incident confirming this:

When Dr. Weller was about to be consecrated as our Coadjutor Bishop of Fond du Lac, Bishop Kozlowski was ready, he said, to join in the laying on of hands at his Consecration. He agreed to do so, and came to our Cathedral with that intent. It would have been a great blessing to the cause of Christian unity. It would have been a complete answer to Romans, who said no other religious body recognized our orders. It would have been what

a number of our most devoted Bishops have desired. I humbly thanked God for bringing this great blessing to our Communion. But it was not to be. On the day of consecration, a Bishop appointed to be a co-consecrator remonstrated with me. He said that if Bishop Kozlowski was going to take part and lay on hands with the other Bishops present, he would withdraw from the church. He said he protested against it, and if done, would present me for trial to the House of Bishops. Rather than have any scandal on so important and serious an occasion, I yielded to his protest. He was a high churchman, and I have sorrowfully to say that the opposition to union with the Old Catholics has come largely from members of this school.

In October, 1901, the General Convention met at San Francisco. Bishop Kozlowski addressed a Memorial to the House of Bishops, accepting the terms of the so-called Quadrilateral, as put forth at Lambeth and Chicago, and asking recognition. It was an honest, straightforward acceptance of the terms of union which our Church had proposed. It was made by one who had a large number of clergy and churches under him. He gave a full list of the clergy and of the churches. At my request, Dr. Potter, the Bishop of New York, presented the Memorial. It was from this broad, statesmanlike Bishop that I received the most encouragement in my endeavours for the union of these two bodies.

The Committee (Bishop Whitehead being

chairman) on Oct. 16, 1901, offered in response the following resolution:

> "That the Memorial of Bishop Kozlowski be referred to a Committee of three Bishops to confer with the Polish Catholic Bishop, and to make a report to this House, at its next meeting."

In his Memorial, Bishop Kozlowski referred to the official letter put forth by the Bishops assembled at Lambeth in 1878. "We gladly welcome," the Bishops had said, "every effort for reform upon the model of the Primitive Church. *We do not demand a rigid uniformity;* we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles."

Bishop Kozlowski also cited in full the extended Declaration of our Bishops in 1886, beginning:

> "Whereas, in the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that, in virtue of the solidarity of the Catholic Episcopate, in which we have part, it was the right and duty of the Episcopates of all National Churches holding the primitive Faith and Order, and of the several Bishops of the

same, to protect in the holding of that Faith and the recovering of that Order those who have been wrongfully deprived of both; and this without demanding a rigid uniformity, or the sacrifice of the national traditions of worship and discipline, or of their rightful autonomy, . . . we, . . . , in Council assembled as Bishops of the Church of God, do solemnly declare . . . . our earnest desire that the Saviour's prayer, 'that they all may be one' may, in its deepest and truest sense, be speedily fulfilled." Furthermore they affirmed that unity "can be restored only by the return of all Christian communities to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender. . . . . As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity, we account" the Holy Scriptures as the revealed Word of God, the Nicene Creed, the two Sacraments of Baptism and the Supper of the Lord, and the Historic Episcopate. [We quote above in a condensed form the statements of the Quadrilateral.]

Bishop Kozlowski cited also the action of the Lambeth Conferences of 1878 and 1888, which affirmed the same proposition for Christian unity:

"First of all it is due to the ancient Church of Holland, which in practice accepts its title of Old Catholic, . . . it is to this Church that the Community termed Old Catholic in the German Empire owes, in the Providence of God, the Episcopal Succession. . . . . We cannot consider that it is in schism as regards the Roman Church, because to do so would be to concede the lawfulness of the imposition of new terms of Communion. . . . We regard it as a duty to promote friendly relations with the Old Catholics of Germany. . . . *We see no reason why we should not admit their clergy and faithful laity to Holy Communion* on the same conditions as our own Communicants, and we also acknowledge the readiness which they have shown to offer spiritual privileges to members of our own Church." . . . .

"Moved by the desire for Christian unity, We, Anthony Stanislaus Kozlowski, Bishop of the Polish Catholic Church in America, in response to your proposals, humbly and respectfully approach you, Beloved in the Lord, submitting ourselves to your Godly wisdom, and ask, according to the terms you have offered at Lambeth and Chicago, which we sincerely and heartily accept, to be admitted to your Christian fellowship and communion."

Bishop Kozlowski gave the dates of his ordination and consecration and the names of his consecrators to the Episcopate. In respect to their Liturgy, he said:

"We feel that it is necessary and in accord with the principles of your own Reformation that the service books should be in a language understood by the people and freed from modern Roman errors. . . . . Believing that our Lord Jesus Christ has established His Church to be the Guardian and Keeper of the Faith, and the Expositor of Holy Scripture, we believe all that the Church has set forth in the Catholic Creeds and is witnessed by the consent of undivided Christendom."

The Bishop reported that at that time there were under his care twenty-five churches, twenty-six priests, ten sisters, twenty-five schools, 80,000 members, 13,000 school children, thirty-one buildings, and particularly the large one in Chicago.

In April, 1902, a special meeting of the House of Bishops was held in Cincinnati. I do not find a report of this committee in the Journal. It may have been made to the Bishops in Council. The Committee seems to have been discharged. Whereupon the Bishop of Vermont offered the following resolution:

"Resolved, that in reply to a communication addressed to the House of Bishops by Bishop Kozlowski, the House would communicate to him in reply, with the friendly greetings of the Bishops, that a Committee has been appointed, with the Bishop of Chicago as Chairman, to consider the whole subject of intercommunion between the Polish Old Catholics and the Protestant Episcopal Church;" which was adopted.

In a private letter, September 22, 1902, Bishop Anderson, Coadjutor of Chicago, suggested that it would be well for Bishop Kozlowski to lay before the Committee of the House of Bishops a general statement to the effect that the theological position of the Polish Old Catholics in America was practically the same as that of the Old Catholics in Europe, and added: "For Bishop Kozlowski I have a constantly increasing admiration. He is proving himself to be a hero."

It may be well here to give some extracts made in consequence of the above suggestion, from Bishop Kozlowski's communications:

"*To the Right Reverend the Committee of the House of Bishops (Dr. McLaren, Chairman)*:

"*Right Reverend Brethren*:

"My earnest desire is to be in union with all the Catholic Church, that we may fulfil Christ's prayer and build up His Kingdom.

"As the same spirit seemed to animate the Right Reverend Bishops of the American Episcopal Church, I applied to the House of Bishops at San Francisco and at Cincinnati, for intercommunion. This intercommunion would be gladly accepted by the Priests and Religious under my jurisdiction, and would strengthen the faith of many who have lost their faith, while rejecting the Papal yoke, and would show that I am not the only Catholic Bishop independent of Rome, but that the large body of Bishops of the Episcopal Church

are likewise independent, and are true Catholic Bishops.

"I only wish to be the helper, assistant, and servant of the Bishops of Jesus Christ, and would confine my jurisdiction to people of the Polish and other kindred nationalities of the Slavonic races, among whom the Anglican Church has never attempted any evangelistic work. I would never encroach on any rights or jurisdiction of any Bishop over work among the English or any other kindred people, and would try to bring my people into even closer relationship with the Episcopal Church. It is my desire to be in communion with this Church, in which I recognize the validity of its holy Orders and the right administration of the Sacraments. I appeal again, that intercommunion with me may be established by your right reverend body. If this application is informal, I am willing to conform myself to every suggestion of your committee, and to state my theological position. Our services have been translated into the Polish language. I hold the faith of the undivided Catholic Church as expressed in the Catholic Creeds, and propounded by the Catholic Councils which have been recognized as Ecumenical by both the East and the West alike.

"I believe the canonical books of the Old and New Testament to be the Word of God, and that, rightly understood, they contain all things necessary to salvation.

"I believe that the grace of God is necessary for salvation; that our justification is only through Jesus Christ, and that the visible Church is a congregation of faithful believers, where the Word of God is preached, and the Sacraments duly administered.

"I believe that the Roman Church has erred in propounding the supremacy and infallibility of the Pope. I believe in the intermediate state of purification after this life, but that the Roman Church has erred in her doctrine of Purgatory, and Indulgences, as also in the adoration of images and relics.

"The Polish race is very numerous. Multitudes of them are leaving their faith, and unless something is done, they will, revolting from Romanism, go into infidelity. I would succour them, and for this end I desire intercommunion with the Episcopal Church. The cause of God moves me to ask this. Will you do as I ask? Then help me now. If anything needs to be explained, I will do it. If any condition is required from me, I am ready to fulfil it. My confidence in God, and in the power of His Gospel, is unlimited.

"With great respect, I am

"Yours in the Catholic Faith,

"ANTHONY KOZLOWSKI."

A similar statement on behalf of the clergy and laity under Bishop Kozlowski, and signed by a committee of five from their number, was also is-

sued. It was printed in full in *The Living Church* of September 27, 1902.

The Memorial had naturally created some interest, and on the part of a few, some alarm. The original proposals of the Quadrilateral had primarily in mind a method by which the outlying sectarian bodies could be united or brought into communion with ourselves. They had not responded to it. Some had officially rejected it. They did not believe in, or want, a historical Episcopate; historical, i. e., one that came down from the Apostles. Now we were confronted with the fact that a large and respectable body of Christians who had an Apostolically derived Episcopate, accepted our terms. The House of Bishops was then in this dilemma: To reject the Memorial was, in fact, to repudiate the Quadrilateral. To accept it would not help the hoped-for Protestantising of the Church. They treated the Bishop with scant courtesy. He had come a long journey to San Francisco to present his first Memorial. The Bishops did not even ask him, as they were wont to do in other cases, to be presented to them, and state his case. So they again put the matter off, referring it to another meeting.

About this time some antagonistic feeling was expressed because the Old Catholic Bishops in Europe had proceeded to consecrate a Bishop for America without informing those of our Bishops who were present at the Bonn Conference. This feeling found expression in rather strong language by a high church Bishop. But it was subsequently explained that the Old Catholics in Europe had no

intention of passing a slight upon the American Episcopate. The facts were that Bishop Kozlowski, having been elected by the Poles in America to the Episcopate, arrived in Europe after the Bonn Conference was over, and then, presenting his credentials, was consecrated. The Old Catholics in Europe had no knowledge of his election until the Conference had adjourned and the American Bishops had departed. This satisfactorily explained the matter.

In April, 1902, at the special meeting of the House of Bishops, held at Cincinnati, the Bishop of Albany had offered the following resolution:

> "Resolved, that the Bishop of New York and any other of the Bishops of this Church who may attend the Synod of the Old Catholics at Bonn in August next, be requested to communicate to that Synod the warm and brotherly greetings of the Bishops of this Church;" which was adopted.

A question having arisen about the mode of administering the Blessed Sacrament, Bishop Kozlowski's chaplain wrote to me that *at present* the ordinary mode was by concomitance, which practice they held in common with the Eastern Communions. But it had begun to be given in a manner like our own.

> "On St. John's day it is a custom amongst Slavic peoples to administer a Chalice containing wine. In these churches, which are under the Roman obedience, the wine is unconsecrated. They are thus deprived of the privilege which they think they possess of receiv-

ing in both kinds. They use the phraseology, however, that applies to a Communion in two kinds, and speak of the Cup as conveying the grace of gladness. In the Polish Old Catholic Churches, the Cup was of consecrated, not merely blessed, wine."

This custom Bishop Kozlowski was willing to make general.

Commenting on Bishop Kozlowski's proposal, the Rev. Dr. W. R. Huntington, of well esteemed memory, publicly stated that "the present advance is sincere, and I do not see how the Church can do other than meet it cordially. I can say that there is no constitutional difficulty in the way of recognition of this Polish movement." Bishop Potter said before the Church Club in New York: "Bishop Kozlowski's consecration is unimpeachable. The movement of which he is the head, the Old Catholic Movement, is one of great interest and importance. I think it would be a wise move for this Church to recognize Bishop Kozlowski. I have great hope in our relation to the Old Catholic movement. It is of wider importance than any other which has so far appeared on the horizon."

In October, 1902, a special meeting of the House was held at Philadelphia, when the following resolution was adopted:

"Whereas, The Right Rev. Anthony Kozlowski, a Polish Catholic Bishop, consecrated by the Old Catholic Bishops of Europe and presiding over congregations of his own nationality in this country, has accepted the terms of the Chicago-Lambeth proposals for

unity, and has further assured us of his repudiation of Roman errors, and has applied to us on these terms for recognition and intercommunion; therefore,

"Resolved, That the Bishops, not assuming to recognize the organization of the Church of which he is Bishop, extend to him their Christian salutations and assurances of affectionate sympathy and interest in his work.

"Resolved, That a Committee of five Bishops be appointed to consider and propose the terms of intercommunion and jurisdiction, and report to the next meeting of the House of Bishops."

The members of this Committee were the Bishop of Albany, the Bishop of Chicago, the Bishop of Western New York, the Bishop of Maryland, and the Bishop of Central Pennsylvania.

It will be seen that the Memorial of Bishop Kozlowski was thus postponed again, though in courteous terms. It will recall to some the way Bishop Seabury was treated by the English Bishops. Bishop Seabury's cause was postponed again and again until he was made heart-sick. But then, he had not appeared before the English Bishops, as Kozlowski had done, in response to their own invitation. The charitable disposition of the American Church had been heralded far and wide. She did not ask a rigid uniformity with herself, but only the acceptance of four great leading and, as she claimed, essential principles. Fully, loyally, humbly, and asking for further counsel, Bishop Kozlowski had accepted them. It is a sad,

THE LATE BISHOP KOZLOWSKI.

sad story to see how this acceptance was received. There were those, like the late Bishop of Chicago, in whose diocese Bishop Kozlowski's personal work was situated, who did not sympathise with any persons leaving the Roman Communion. There were others who thought the Old Catholics should conform in all matters of worship to our own Communion. Neither of these positions agrees with the proposals made in the Quadrilateral. We append below the Constitution of the Polish Old Catholic Body; its theological acumen and Catholic spirit should be acceptable to all Anglican conservative churchmen.

But alas! This great, noble-hearted, humble-minded, self-sacrificing Bishop at last broke down under the accumulative weight of financial burdens, Roman malignities, and Episcopal neglect. May his soul rest in peace, and advancing felicity! The work of intercommunion with the Old Catholics in America has been frustrated. It can only be taken up by renewed, loving advances on our side.

CONSTITUTION OF THE OLD CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA.

Whereas, A great number of people are coming to America who are members of the Old Catholic Church abroad, and whereas there are many in this country who are unable to comply with the unlawful terms of communion enforced by the Latin Bishops, therefore it has become necessary for the Old Catholics to establish in this country hierarchical jurisdiction over those priests who followed their people hither, and over the other clergy who are unable to abide under the jurisdiction of the Latin Bishops in

America, and who applied to the Old Catholic Bishops for episcopal supervision.

ARTICLE I.

FAITH.

The Old Catholic Church accepts the Apostles', Nicene, and Athanasian Creeds and the doctrinal decisions of the undisputed Ecumenical Councils, and whatever was the faith of the undivided Church; the Old Catholic Church accepts the twenty-two (22) books of the Old, and twenty-seven (27) of the New Testament as the Word of God, and the other books (known as the Apocrypha), as declared by St. Jerome and St. Athanasius, the Church doth read for example of life and instruction of manners.

ARTICLE II.

MINISTRY.

The Old Catholics hold it to be necessary to preserve the three orders of the Apostolic Ministry, namely, Bishops, Priests, and Deacons, and consider it advisable to preserve minor orders in which the laity aid the practical work of the Church.

ARTICLE III.

MEANS OF GRACE.

The Old Catholics retain and hold the Seven Ecumenical Mysteries instituted mediately and immediately by Jesus Christ for the salvation of men, and among them recognize Baptism and the Holy Eucharist as having preëminent dignity from the fact that they were immediately instituted by our Lord and that they are necessary to the salvation of all men where they may be had.

ARTICLE IV.

BAPTISM.

The Sacraments are by the Holy Ghost effectual signs of Grace. Baptism is a sign of Regeneration or New Birth. By it as by an instrument they that receive it rightly are grafted into the Church, receive remission of sins, are adopted as the Sons of God, and are made members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.

The conditions of rightful reception by adults are faith and repentance.

Infants, according to our Lord's command, to suffer them to be brought to Him, are regarded as proper subjects of Baptism.

ARTICLE V.

THE HOLY EUCHARIST.

The Holy Eucharist is the chief Gospel Rite whereby the Church worships God, and maintains her communion with Him. As a transaction within the spiritual body of Christ, it is governed by its own spiritual law. It is at once a Sacrifice and a Holy Communion or Feast upon it. It is the unbloody Sacrifice of the Gospel, and sets forth and pleads Christ's death until He comes. It is a Sacrament by which, in virtue of the Priest's consecration of the elements, the thing signified is the Body and Blood of Christ, which are thereby really present under the forms of bread and wine. Those who receive devoutly and with faith are alone partakers of Christ. The wicked and unfaithful receive to their harm.

ARTICLE VI.

JUSTIFICATION.

No man can be accounted just before God apart from Christ. The remote cause of our justification is the free Grace of God through the redemption that is in Christ Jesus; the proximate and instrumental cause is the washing of Regeneration in Baptism, whereby we receive remission of sins and have put on Christ; the subjective and receptive cause is faith. This faith is the joint action of man's whole intellectual and moral nature, believing, trusting, loving, self-surrendering of itself to God. It can only be ideally and not practically separated from good works. It is faith working by love.

ARTICLE VII.

LITURGIES.

The Old Catholics deem it unwise for the present to alter or interfere with the national uses and rites of those Christians who come into communion with them, and desire to be under their hierarchical jurisdiction.

ARTICLE VIII.

CHANGES OF LITURGIES.

The Ecclesiastical Authority reserves to itself the right to modify these uses and rites in any point which they may consider

contrary to sound doctrine, and to supervise and give their imprimatur to any translations which may seem necessary that the people who so desire may worship in the vernacular. Such uses, rites, Liturgies, and translation of Liturgies become lawful only when licensed by the Ecclesiastical Authority.

ARTICLE IX.

MISSION.

The object of the Old Catholic Hierarchy in this country is to supply the needs of those persons who do not understand the English language and who cannot intelligently and devoutly take part in services conducted in that language. The Old Catholics desire to work in harmony with those Christians holding the same faith and having the same Apostolic orders as themselves.

ARTICLE X.

SYNOD.

The Bishops of the Old Catholic Church in America owe their obedience to the Old Catholic Synod of Europe, from which they have received episcopal orders.

ARTICLE XI.

UNITY.

The Old Catholic Church desires union with the American Church, and to this end they have accepted the Quadrilateral decrees put forth by the American Church as being necessary for inter-communion with that body. The Old Catholic Bishops do not desire to exercise an independent jurisdiction, but they desire to exercise the same jurisdiction over their people as is exercised by the Anglican Bishops as members of the American Episcopate. They desire to exercise the same rights and discipline without interference or reversal of their disciplinary decisions as is exercised by the members of the American Episcopate, and they bind themselves not to interfere with or reverse the disciplinary decisions of the American Episcopate.

ARTICLE XII.

CANDIDATES FOR EPISCOPATE.

Candidates for the Episcopate elected in America must have their election confirmed by the Old Catholic Synod in Europe and

no one is to be consecrated Bishop without at least three Consecrators in Episcopal Orders of undoubted Apostolic Succession.

ARTICLE XIII.

TRIAL OF A BISHOP.

A Bishop in the Old Catholic Church in America is now liable for any offense concerning his doctrine or morals before a court composed of his ecclesiastical peers convened by the Old Catholic Synod of Europe, or acting for and representing them.

ARTICLE XIV.

CANON LAW.

The Old Catholic Church in America accepts as binding upon them the Canons of the Old Catholic Synod of Europe, alterations being made to meet local circumstances.

PROVISO IN CASE OF UNITY WITH AMERICAN CHURCH.

The Old Catholic Church in America reserves to itself the right however, in case it is accepted by the American Church, to render to the House of Bishops that obedience and allegiance which is now vested in the Old Catholic Synod of Europe, provided, however, that the American Church extends to the Old Catholic Church in this country and to its Bishops the same representation which they now enjoy in the Old Catholic Synod of Europe.

[Articles XV. to XX. cover "Trial of a Priest" and other matters of detail, and for lack of space are omitted.]

ARTICLE XXI.

AMERICAN SYNOD.

The Old Catholic Churches in this country are to be governed by a Synod in which the Senior Bishop is to be President *ex-officio*. The Bishop or Bishops present shall vote as a separate order. The clergy in good standing are entitled to a seat and vote. The laity are to be represented by one representative for every five hundred adults. The Bishops and clergy alone have a right to vote in matters of doctrine and worship. The laity have a right to vote with the Bishops and clergy in all affairs that concern

the temporal welfare of the Church. All votes to be counted by orders and a majority of each order is required to affirm a measure.

ARTICLE XXII.

ACCEPTANCE OF CONSTITUTION.

All congregations coming under the jurisdiction of the Old Catholic hierarchy in America must accept and sign through their representative.

CHAPTER XV.

FINAL WORDS.

"Little Children, love one another."

The following is partly taken from the Bishop's Address to the Diocesan Council of 1909. It gives a summary of some points in his teaching. That teaching is more fully brought out in his work entitled *A Catholic Atlas.*

Dear Brethren: We have been going in and out among you, dear brethren, preaching the Gospel of the Kingdom for the last twenty years. The discoveries of science in Biblical learning have presented new problems respecting God and Revelation. The old Protestant theologies have ceased to satisfy their logical supporters. The systems based on the theory of "the Bible, and the Bible only," are disintegrated. The dead hand and mind of Calvin no longer rule the religious system he founded. Politically strong, yet theologically by its additions injured, Rome has suffered loss of influence. The religious future is thus seen not to lie with the Latin race and Latin thought, but with the broader spirit of the Teutonic races. It is a liberal Catholicity, not Protestantism nor Papalism, that offers the best solvent and satisfaction to modern thought.

As a loving legacy to you, let me sum up some of the philosophical and theological truths, which God, revealing them to me by His Spirit, has enabled me to teach you during my Episcopate.

Beginning with the greatest and fundamental truths of our religion, allow me to state one of the many arguments which relate to the being of God.

First: The theories of great philosophers from ancient to modern times have busied themselves with the problem of human knowledge. The problem is, "How do we know what we think we know?" In modern times, Descartes, and Locke, and Berkeley, and Hume, and Kant, and Reid, and Hamilton, and Mansell, and Herbert Spencer, and Hegel have succeeded one another. They have all based their arguments upon an analysis of the human mind. Some have treated of its action as the action of separate faculties. Others have believed that the action of belief was that of the whole mental nature. Each of these has pointed out the mistakes of his predecessor, but they have neither advanced accepted arguments for the Being of God, or, like Spencer and Huxley, have come to the agnostic position that God was the unknowable.

Now the fundamental error in all these philosophers is that they do not understand the triple nature of man. He is, as Holy Scripture tells us, a triple unit, consisting of body, soul, and spirit. The distinction between soul and spirit is, that the spiritual nature of man is that which brings him into a relation with and cognition of God. This is seen by the action of man's nature. He is not born with innate ideas, but the way his nature works

shows it to be in connection with a nature other than his own.

He finds himself to have a memory, the trustworthiness of which does not come by experiment, but with which he is born. He must trust his memory. He finds his reasoning faculty obliged to act on a law of causation, which he does not begin by demonstrating, but is obliged to assume. His mind thus acts automatically, just as his heart and stomach do. He believes in "universal law," from which premise he argues, but the existence of which his reasoning faculty alone cannot prove. He thus has a knowledge that his reasoning faculty cannot demonstrate. He begins by knowing more than his reason can prove. While his senses instruct him and his reasoning faculty leads him to an acceptance of ideas which are probably true, all that his reasoning faculty can do for him is to help him arrive at probability. But the action of the spiritual nature is different. It does not reason, it knows. It knows, for instance, that there is a real, external world. And it trusts its memory, and assumes the universality of law, and the law of causation, and knows because it is in union with the Eternal Thought and Wisdom, in whom we live and move and have our being. This Eternal Mind, with which we are in communication, is the Divine Intelligence and Will that moves the universe. Reason may or may not tell us that probably there is a God, but the spiritual nature of man knows Him. In this knowledge there is a revelation of the distinction between right and

wrong, and the duty of man to love and worship Him.

Let me speak a few words about the doctrine of the Holy Trinity. There is one God, and in God there are three Persons. The Church has ever seen in this a reasonable belief, and realised the beautiful life of God. The doctrine was revealed to us by God Himself. In the beginning of every dispensation, we find God making a new revelation of His Nature, and by a new name. He is to Israel the great "I AM." He is to Christians, "Father, Son, and Holy Ghost." For the effective preservation of this truth, our Lord connected it with the initial sacrament of baptism. It lies thus at the basis of the Christian life and revelation.

It is, as we have said, a most reasonable belief. We are enabled in a way to grasp it by realizing that there are necessarily in the Divine Nature these eternal activities, i. e., God is, God knows, and God loves. These actions are eternal, and are related one to another. First, God is. As the Source within the Divine Life He is called Father. In other words, He is "pure activity." Secondly, He is an intelligent, or a knowing energy. This knowledge is wisdom itself. It is begotten of the Source. It is therefore called the Son. Again, God is love, and love is God. This act of loving proceeds from the Father, and through the Son, returns to its Source. It is known as the Holy Spirit.

Now these three internal actions within the divine life are self-conscious activities. They know themselves to be. And as self-conscious activities,

they are personal. Self-consciousness is equivalent to personality. Thus there are not three separate individual Gods, but in the one God there are three self-conscious Personalities. They know themselves to be, and so are *Persons*. They also know each other, and live in a beautiful and reciprocal love. Moreover, these activities are eternal ones. The Son is ever being begotten. The Holy Ghost is ever proceeding. God thus lives in this beautiful, glorious, all-satisfying jubilation of Being. To think of Him as possessed of but one personality is irrational, for it condemns Him to an eternal solitude in which He would dwell without companionship or a perfect return of His love. The Catholic doctrine of the glorious nature and the blessedness of God in Himself, fills the Christian's soul with a marvellous sense of satisfaction, happiness, and delight.

Another truth we have endeavored to implant in you is the doctrine of the Incarnation.

You know how formerly it was thought that, man having sinned, and needing to be reconciled to God, God took upon Himself the nature of Man in order that in it He might suffer, and so by suffering, make a reparation to God for man's sin. Now the Incarnation of God is an act by which God, taking upon Himself human nature, which is the consummation of created things, united creation in a new way to Himself. Creation was already united to God by God's indwelling power, but the Incarnation was a new and different mode of union. It was not something done which was to be laid aside. God joined human nature to Himself in-

dissolubly. He will wear that nature for all eternity. It is the greatest, grandest work of God. It is the completion of creation. For it is a passing on of creation to a new stage of development. We believe that this greatest, grandest, noblest, most wonderful, all-glorious work of God was from the very beginning in the Divine Thought. God always intended to become Incarnate. To make the Incarnation an afterthought of His, or occasioned by man's sin, is to make this magnificent, glorious, grandest work of God dependent upon the sin of His creature.

We hold, therefore, that the Incarnation was eternally purposed and that the sin of the creature did not baffle the work of the Creator. It may have been necessary for the manifestation of His love to come and die for us on the Cross, but it was ever His intent to consummate creation by an Incarnation which would lead eventually in another state to a kingdom or a sphere where all sin would be abolished, and pain and sorrow should be no more.

Again, we would have you understand that there are three ways in which man is, or may be, united to God. These are known as the ways of power, of grace, and of glory.

All creation is united to God by way of His power. In Him we all live, and move, and have our being. God is immanent in nature. He is creation's secret force. From the least to the greatest, all things are upheld by Him. Let but His power be withdrawn, and we sink into nothingness.

There is another union with God; and that is by union with the humanity of Christ. This is

called union through ordained agencies, a union by grace. It is this which lies at the basis of the difference between immortality and eternal life. Consider this. Philosophy may dispute whether there is a future life or no; but whoever believes in God must believe in a future life, for God is eternal. Whether we are to share in that future life of God or no, and in what way, depends upon the conditions He has made for our attaining it. Now immortality only implies a duration of existence. As the act of annihilation would be as great an act of Divine Power as creation, man cannot annihilate himself. Endowed with the gift of immortality, he must in some form live on, as long as the will of God so ordains. But the gift of eternal life is essentially different from an extension or prolongation of existence. It implies a different union with God than by way of His power. It is a union with God through union with the God-Man, Christ. This is the second way in which man may be united with God. First, by way of power, and next in Christ, by way of grace. This union with Christ by grace is begun here through the sacraments, which communicate grace, and by a purification in the expectant state, which fits us for the third mode of union with God.

The third way of union with God is by way of glory. It is based on the union of the human nature of Christ with the divine nature. If we are united to Christ and perfected in Him, we shall finally in Him attain the sight of God, or the Beatific Vision. In this lies the gift of Eternal Life. It is by this union with God that we shall be

forever maintained in a sinless condition. If we had immortality only, and were put in a place called heaven, we should have no security but that, like the angels, through some pride or self-love or disobedience, we should forfeit our condition and fall away as they did.

The problem how we can be maintained in a sinless and so secure position, is solved by the fact that we shall be united to God in Christ in a new way. While our personality will be preserved, in this union with God in glory, we shall be upheld in sinlessness, and so preserved in eternal bliss. For God, it must be observed, cannot make man happy without making him holy, and man's holiness is secured by this completed union with the humanity of Christ. As Christ's humanity enjoyed the Beatific Vision, so we at last may attain it in Him. This is eternal life. It is this offer of eternal life that makes our state of probation here so awful, so tremendous, so far-reaching. We may attain the end of "eternal life," or we may miss it. God is most merciful, but He has set forth His mercy by Calvary. If we desire His mercy, we must be united to Christ crucified. He unites us to Himself by sacraments received by faith. We cannot look to His mercy when we reject it as offered to us now. We cannot reject a thing and at the judgment claim and have it. Only in and through Christ can we attain to that new condition with God in glory which is offered to us in Christ crucified and risen.

Ah, sadly, very sadly, must we think of those who will miss this proffered end. God's goodness,

we know, will finally triumph, and a creation will be ushered in where all sin, wickedness, and rebellion will cease. Goodness will eventually triumph. Those who do not attain, by grace received, their end, remaining immortal, will remain in the outer darkness. They cannot destroy themselves on the one hand, and on the other hand, they cannot repent. For the day of grace is over, and without grace a man can no more repent than an animal can breathe in an exhausted receiver.

If, as some have vainly said, whenever a man repents God is bound to forgive him, we should then simply be saying that man would conquer God and not God conquer man. God is only bound to forgive in the time and on the conditions He has given.

Very awful and very real is this offer to us, then, of eternal life. Christina Rossetti's words resound with a sad emphasis and true:

"Self-slain soul, in vain thy sighing;
Self-slain, who shall make thee whole?
Vain clamour of thy crying,
Toll, bell, toll!

"Man's harvest is past; his summer is ended,
Hope and fear are finished at last.
Day hath descended, night hath ascended,
Man's harvest is past!"

It has also been ours to declare the great truth, that only in Christ are we saved and in Him attain eternal life.

Our teaching has been that of St. John, that God hath given to us Eternal life, and this life is in His Son.

Christ and His religion meet, as no other re-

ligion does, the fourfold needs of man. Man needs for his guidance and salvation, certainty. This God gave us in the revelation made in and through Christ. If, as we have said, there is no God, then the Cosmos is an unintelligent nightmare. If there is a Divine Being, unless He has made a revelation of Himself, the whole is an immorality. The revelation which God has made for Himself is universal and gradually progressive. It has been made by the philosophers, poets, and sages throughout the world, who have received different degrees of illumination. It has especially been revealed through the Hebrew prophets in a way which made the Hebrew nation the religious lighthouse of the world. At last it was culminated in Christ, as the complete and final revelation of God to man.

But man needed not only to be instructed concerning God and his destiny. If this were all he needed, God might have done it through the ministration of angels. What man needed was a living example. Truth must be embodied in order to be effective, and Christ is the ideal pattern man. He is the living example for man to follow. But he finds himself sin-stricken and weak. His sinfulness needs that the broken relation between himself and God shall be restored by a reconciliation. If it were, therefore, only an example man needed, God might have taken a nature like ours, by creating a man from the dust, as He did in the case of the first Adam. In that case, he would have been one like us, but not one of us, and so could not make a reconciliation for us. But by taking upon Himself our nature, from one of our race, He identifies

Himself with us, and He is able to make an offering for us to God which is acceptable. It is an offering which in consequence of His divine nature, is one of infinite value. The dignity of His divine Person gives this value to His acts. It is thus sufficient for all mankind and for the sins of the whole world.

Yet, if reconcilation completed Christ's work, why should He not have laid aside His humanity after He had made it? Because man not only needed to be reconciled, but to be restored, elevated, re-created. Therefore after the Atonement has been made, Christ's precious side is opened and the Water and the Blood flow forth. It was to teach us that as Eve was taken out of the side of Adam, so the Church, the Bride of Christ, was to be taken out of His humanity. In union with Christ, thus man is reconciled now and elevated finally to the union of God in glory.

He provided for all mankind. In His wonderful love, He descended into Hades, and preached to the spirits who were detained. The faithful had been looking forward to Christ's coming. John the Baptist had probably announced it. Our Lord communicated Himself by His Word to those who were waiting and willing to receive Him, and they became the spirits of the just, or justified men, made perfect. And so, we may hope, as He provided for all those who lived before His advent, He provides for all the heathen who walk by the revelation made in conscience or through broken tradition of Himself. As they one by one pass before the Blessed Master, may He not communicate to them, if they are ready for it, all the sacramental

means of grace He gives us, and so they, too, be thus saved in Christ, and advanced to their own degree of happiness? Christ is thus the Living Way, and the Door, through which we pass through participation of His nature into the eternal life of glory. There all evil and sin and pain will cease. The scientific view of the material system, that its suns and worlds are ever falling back into a chaotic state to be renewed, is not progress, but only change. Christianity alone offers an end worthy of God, by a union with Him in the Incarnate Lord, for Jesus Christ is true Progress.

Another great and grand gospel truth is that Christ has established His Gospel in an organization called the Church, and abides in it. Here let me first state how Christ rose from the dead. By His own act He separated His Soul from His Body. He said of His life, "No man taketh it away from Me, if I lay it down of Myself." Uttering a loud cry, His Soul went forth, as we have seen, to the place of departed spirits. His Body is placed in the sepulchre. The fact that is often overlooked is that neither His Soul nor His body was separated from His Divine Nature. To use an old illustration, His Soul and Body were like the sword in its sheath, which the soldier wears at his side. His death separated the two, just as a soldier might draw his sword from its scabbard. But as neither sword nor sheath is separated from the soldier's person, so neither the Soul nor the Body of Christ was separated from His Divine Nature. His Body, therefore, being connected with its living, sustaining principle, was a living thing. It could not see

corruption. When our Lord's Soul became united to His Body, the Resurrection took place. And Christ arose through His grave clothes and through the stone of His sepulchre, and passed into a new condition of life. He does not come back as Lazarus did. He passes through death. He does not appear to His enemies, for His work with them has been done. But He begins to be in this new sphere of life, in which He establishes His disciples, what God is to the old stage of creation. As God is immanent in Nature, so the God-man is immanent in this new sphere of life, which He begins by His resurrection. He passes through death into a new life, in which He associates His disciples.

Another truth it is necessary for us to grasp is this: That the work our Lord did during His public life, so far as forming His Church was concerned, was only a preparatory and unfinished one. During that period, He associated the Twelve with Himself, and in different degrees of authority, commissioned them.

During the three years of His prophetical ministry, He bade them go and preach, and gave them authority to bind and loose, or decide respecting doctrine and discipline. During His priestly life, or when He was especially exercising His priestly office, He associated the Apostles with Himself, bidding them "do this," or make this memorial of Himself, as His representative priests. Then, in His risen state, having triumphed as King over death and hell, He commissioned the Apostles and made them sharers in His Kingship. They were to baptize all nations, and make them subject to the

great King, and have power of pardon to restore them if they fell away. But not till the day of Pentecost were the Apostles consecrated. Then Christ sent the Holy Ghost from Himself into them and the whole body of the Church, and made the Apostles "able" ministers of the word. They were then, by the indwelling of the Holy Ghost, enabled to do all those things effectively, to which He had commissioned them. Thus Christ established the Priesthood of His Church, and by the indwelling of the Holy Ghost, He made it a living organism.

It is thus not a human society, or a society merely having a divine founder, or a mere organization, but like the material universe, an organism. It is a spiritual new world risen out of the old material one. It is filled with life, and has the power of communicating life, because the Holy Ghost dwells in it. Moreover, the Holy Spirit does not come to take the place of an absent Lord, but to make Christ, who dwells in the Church, an ever-present source of life and blessing. Christ is the Church's Head, and the Holy Ghost is its heart. It needs no other Head, and as the Church Militant on earth is only a portion of the Church, it cannot have one. It is this glorious conception of what the Catholic Church is that you have entered into and enjoy.

Christ revealed through St. John the characteristics of the *worship of the Church*. It was to be in two kinds, by word and act. As in the old Jewish Dispensation, there were the Synagogue and the Temple services, so it was to be in the Catholic Church.

In the recitation of the Divine Office in the Prayer Book, we have a continuance of the worship by word. In the Holy Eucharistic Sacrifice on the Altar, we have a continuation, in a higher degree, of worship by sacrifice. In respect of the latter, a superficial objection has been raised that Christ on the Cross did away with all sacrifice. The Church has not so understood her Master, and has ever regarded the Holy Eucharist as a sacrifice, and also as a communion. We can the better understand this doctrine of Christian sacrifice by a remembrance of the Jewish Day of Atonement. On the Day of Atonement, all the Jewish daily sacrifices cease. God deals with us as a race and as nations. At the Day of Atonement, the Jewish nation, as a nation, was reconciled to God. It had to be done yearly. When it was done, the power to offer the daily sacrifice was restored. So on Calvary, Christ offered a sacrifice for the whole race, of humanity as a whole, and did away with the barrier which hindered the free love of God to His creature. This being done, Christ engifted His Church with the power to offer a continuous memorial of that sacrifice. Thus the Holy Eucharist is the Church's great act of worship, wherein she sets forth and pleads before the Eternal Father the death of Christ. While this is her great act of worship, she surrounds it with dignified ceremonial and the beauty of lights and incense and holy song. If asked for her authority, she shows that, as God took Moses up into the Mount in the Old Dispensation, He took St. John in the new one up into Heaven, and showed him the heavenly worship,

where God is worshipped in spirit and in truth, and that all-glorious vision of liturgical ceremonial and choral worship became the directory of the Christian Church. This is our answer to degenerate Protestantism.

And what shall the end be? I am not one of those who are looking for the Church's triumph over the world. Christ is forming out of the present race a glorious world, sinless, pure, beautiful, which will last forever. Ere He comes, His Gospel must be preached as a witness to all nations. But I read of no promised victory or conversion of the world as a whole to Christ. Rather, as the unveiling of Christ draws nigh, the world will become more worldly, unbelieving and rejecting of the Gospel. It will try to form a religion of its own, with the God-Man practically left out. But it is our blessed privilege, who have inherited the Faith received from the beginning, to work and labour for the building up of Christ's Kingdom. Our first especial duty is to labour for union within our own communion. There is no reason why the evangelicals and the high churchmen, all conservative, Broad, and Catholic, should not draw together. Oh, if we only would do this, and present unitedly to the world our Catholic heritage, our Catholic faith and worship, we could do a marvellous work for God! It is union, union, that we need amongst ourselves. God can bring it about if we will cultivate humility of mind and love towards one another.

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